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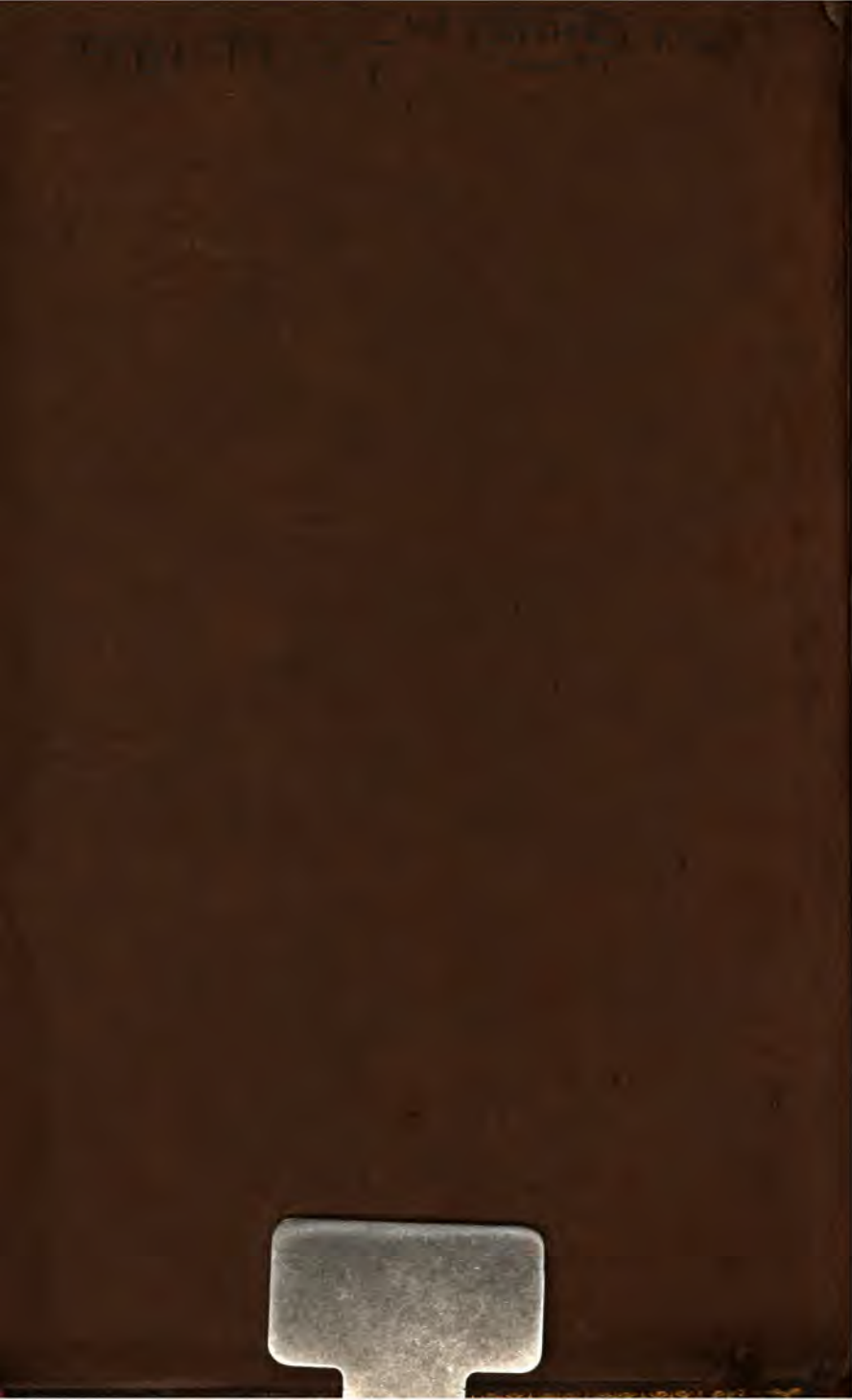
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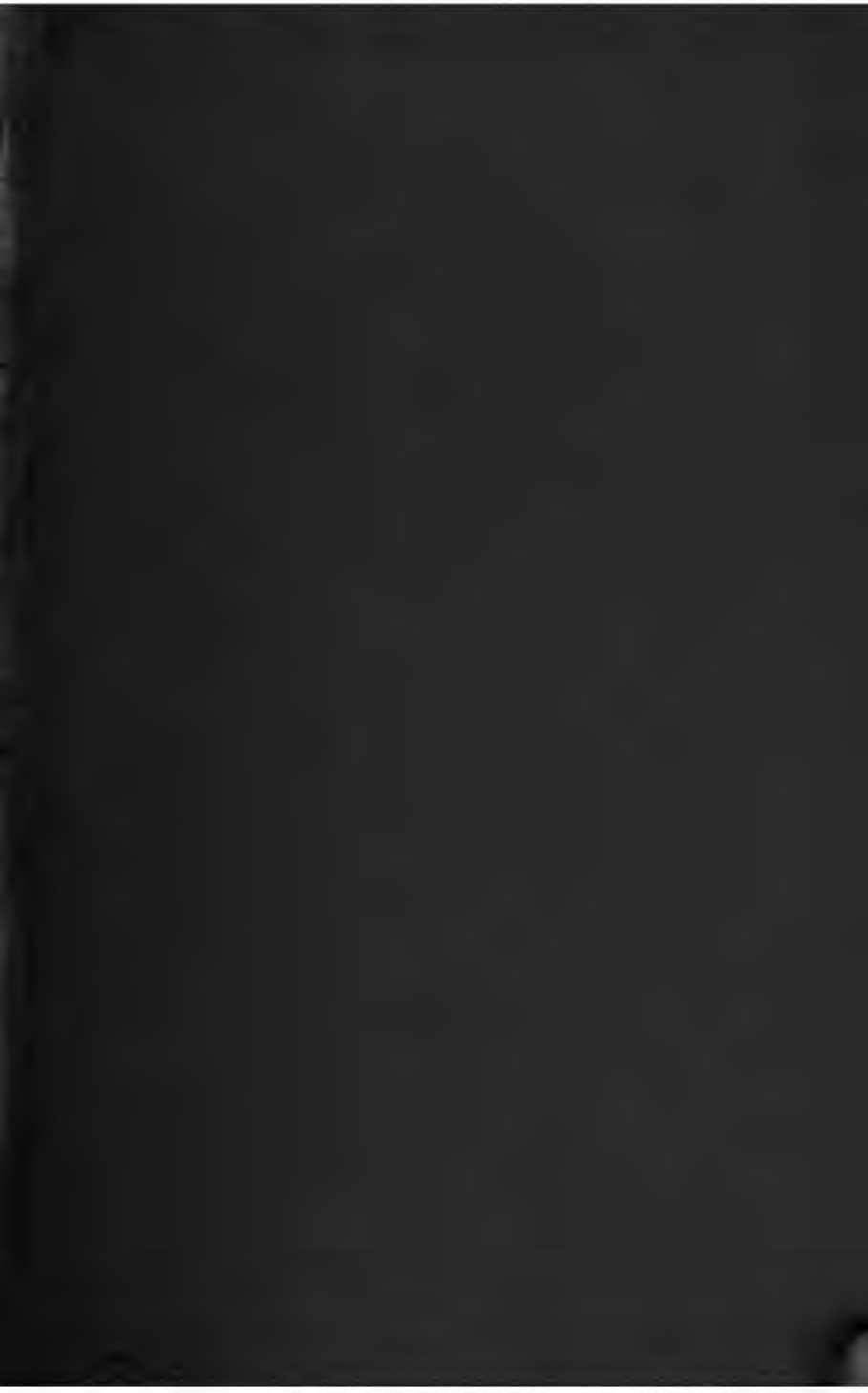
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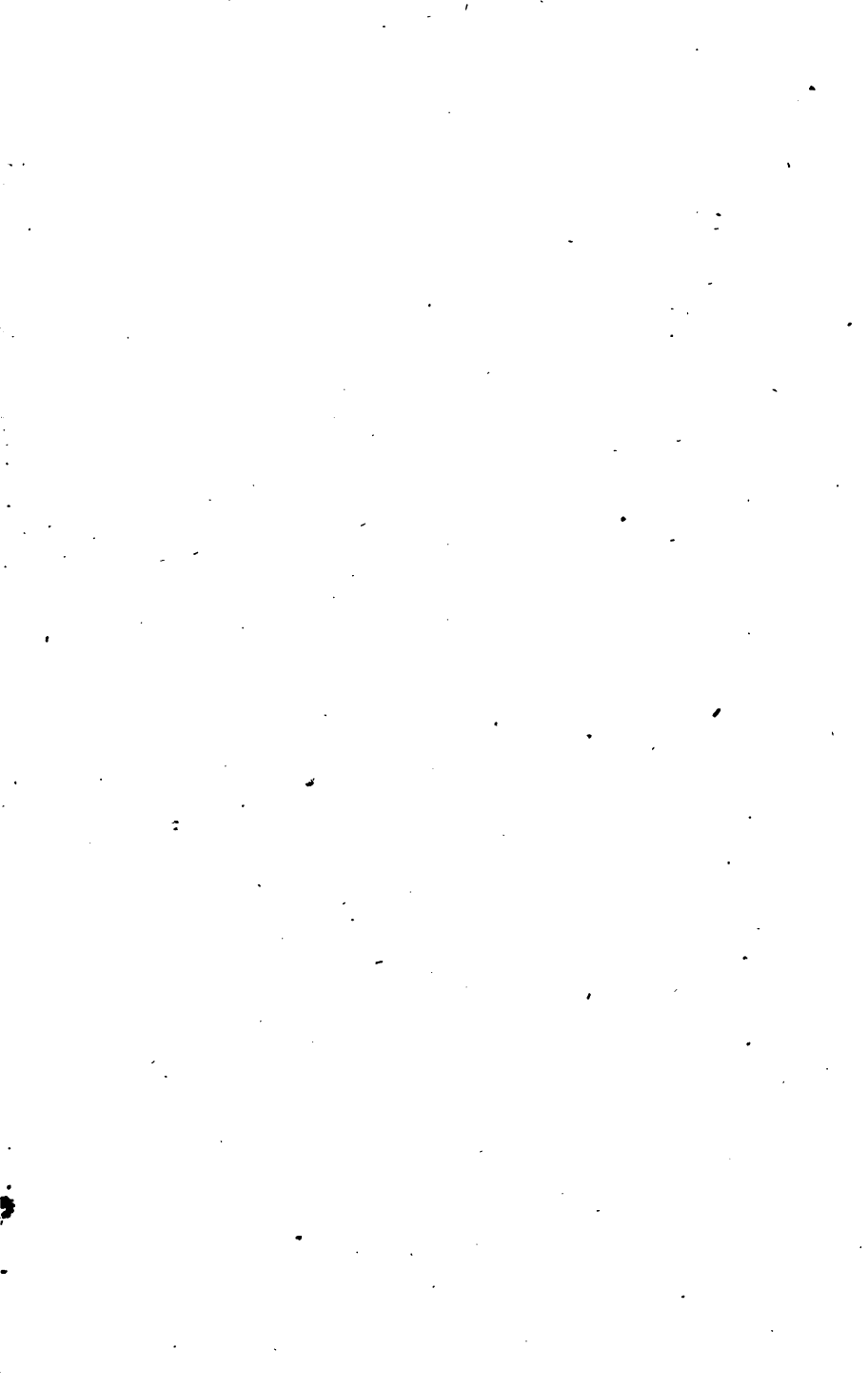


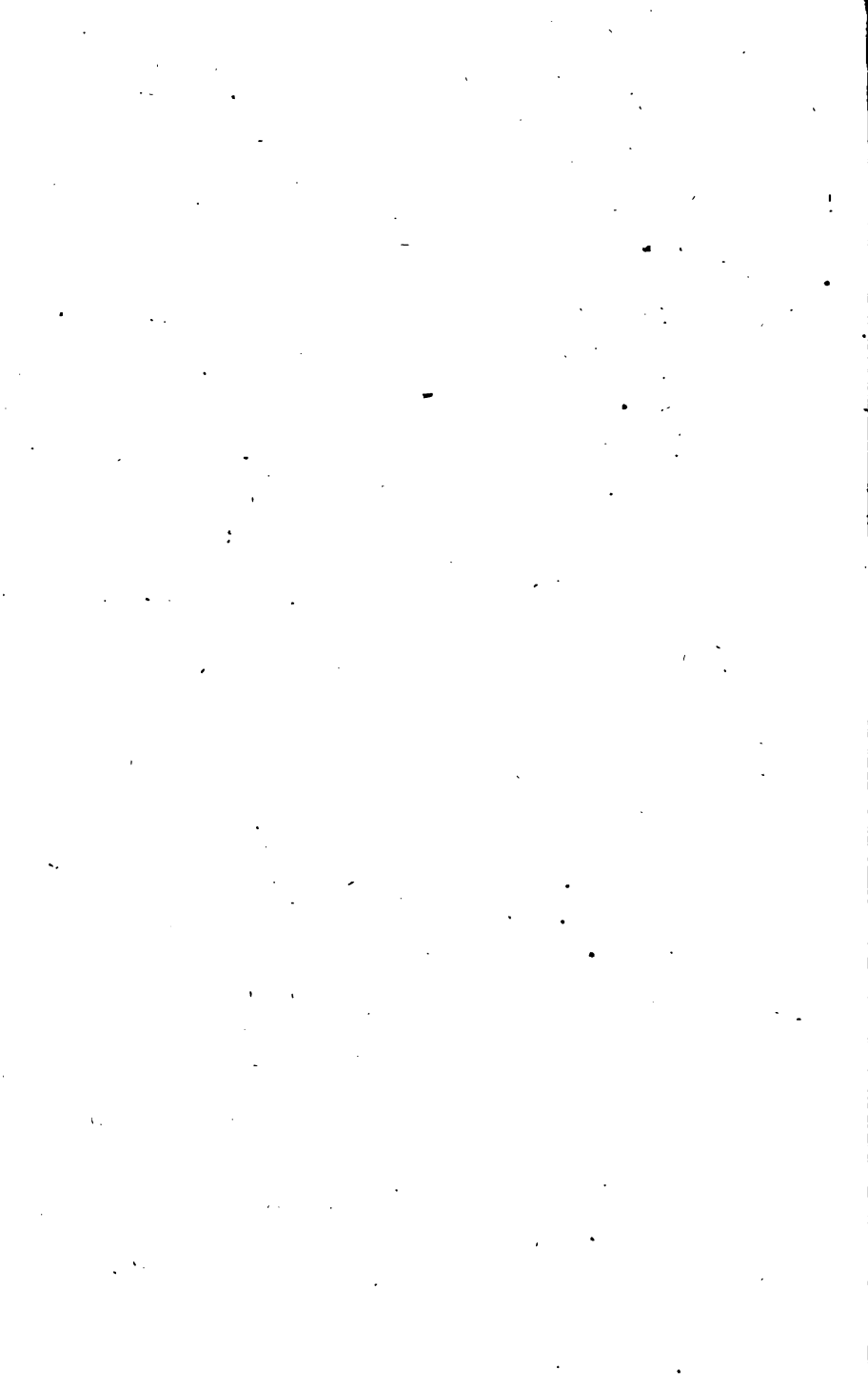




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Stuart Piggott Bequest
November 1996





NORTHERN ANTIQUITIES:

-OR-

A DESCRIPTION

OF THE

Manners, Customs, Religion and Laws

OF THE

ANCIENT DANES,

INCLUDING THOSE OF

OUR OWN SAXON ANCESTORS.

WITH A TRANSLATION OF THE EDDA, OR
SYSTEM OF RUNIC MYTHOLOGY, AND
OTHER PIECES, FROM THE ANCIENT
ICELANDIC TONGUE.

Translated from "L'Introduction a l'Histoire de
Dannemarc, &c. Par Mons. MALLET."

WITH ADDITIONAL NOTES BY THE ENGLISH TRANSLATOR,
AND GORANSON'S LATIN VERSION OF THE EDDA.

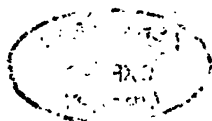
IN TWO VOLUMES.

VOL. II.

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THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS ORIGIN TO THE PRESENT

TIME

BY JOHN VAN DER HAEGHE

OF THE SOCIETY

AND OF THE ROYAL SOCIETY OF MEDICINE

AND OF THE ROYAL SOCIETY OF ARTS

AND OF THE ROYAL SOCIETY OF SCIENCES

AND OF THE ROYAL SOCIETY OF LETTERS

AND OF THE ROYAL SOCIETY OF PHILOSOPHY

AND OF THE ROYAL SOCIETY OF AGRICULTURE

AND OF THE ROYAL SOCIETY OF MEDICAL AND NATURAL HISTORY

AND OF THE ROYAL SOCIETY OF PHYSICS

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AND OF THE ROYAL SOCIETY OF ASTRONOMY

AND OF THE ROYAL SOCIETY OF METALLURGY

AND OF THE

ROYAL SOCIETY OF LONDON

AND OF THE ROYAL SOCIETY OF MEDICINE

2081



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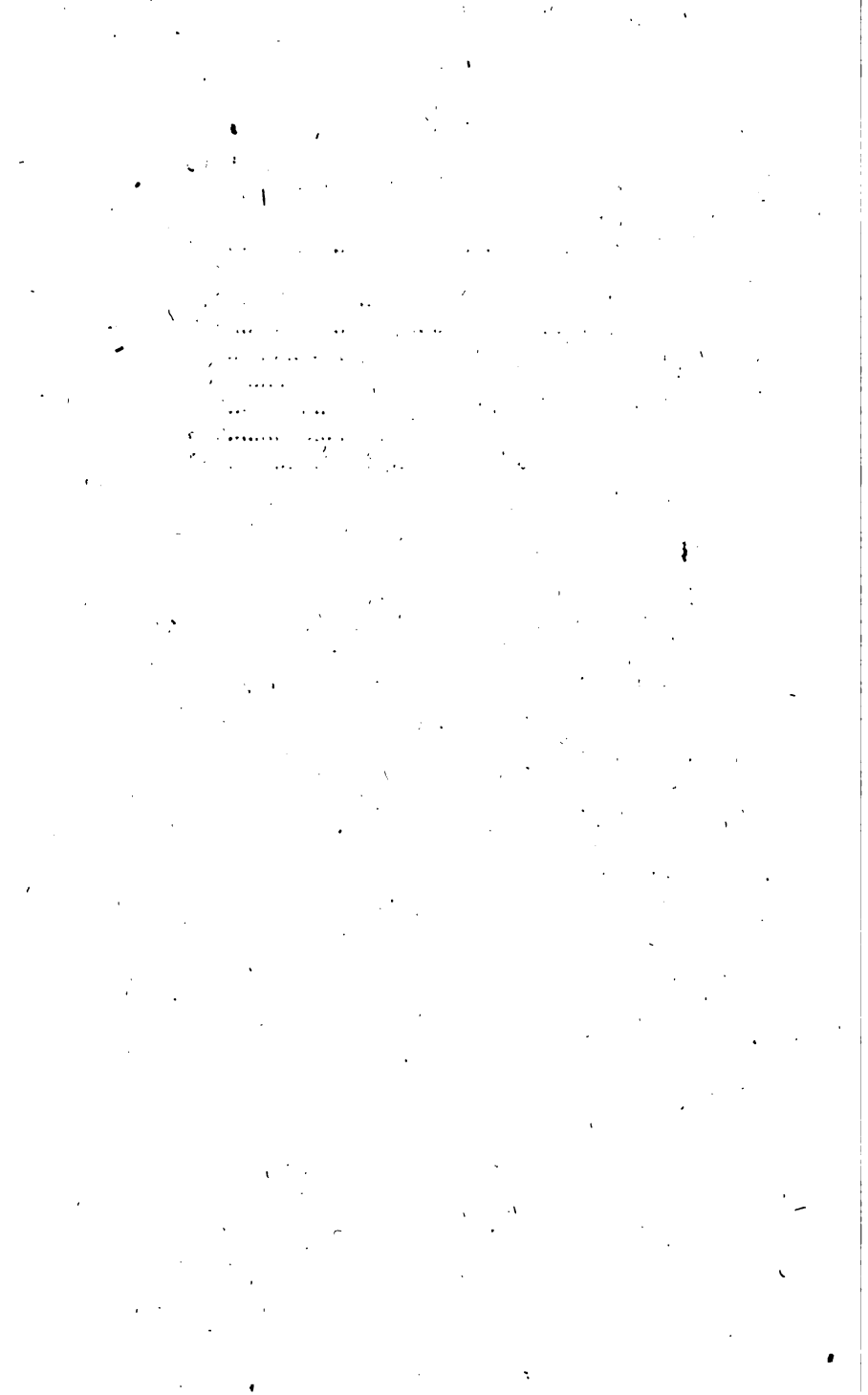
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THE
AUTHOR'S INTRODUCTION
TO
VOLUME THE SECOND.

I KNOW not whether, among the multitude of interesting objects which history offers to our reflection, there are any more worthy to engage our thoughts, than the different Religions which have appeared with splendour in the world.

It is on this stage, if I may be allowed the expression, that men are represented as they really are; that their characters are distinctly marked, and truly exhibited. Here they display all the foibles, the passions, and wants of the heart; the resources, the powers, and the imperfections of the mind.

It is only by studying the different religions, that we become sensible how far our natures are capable of being debased by prejudices, or elevated, even above themselves, by sound and solid principles. If the human heart is a profound abyss, the religions that have prevailed in the world have brought to light its most hidden secrets: They alone have imprinted on the heart all the forms it is capable of receiving. They triumph over every thing that has been deemed most essential to our nature. In short, it has been owing to them that man has been either a Brute or an Angel.

This is not all the advantage of this study : Without it, our knowledge of mankind must be extremely superficial. Who knows not the influence which Religion has on manners and laws ? Intimately blended, as it were, with the original formation of different nations, it directs and governs all their thoughts and actions. In one place we see it enforcing and supporting despotism ; in another, restraining it : It has constituted the very soul and spirit of more than one republic. Conquerors have frequently been unable to depress it, ' even ' by force ; and it is generally either the soul to animate, or the arm to execute, the operations of politics.

Religion acts by such pressing motives, and speaks so strongly to mens most important and dearest interests, that, where it happens not to be analogous to the national character of the people who have adopted it, it will soon give them a character analogous to its own : One of these two forces must unavoidably triumph over the other, and become both of them blended and combined together ; as two rivers, when united, form a common stream, which rapidly bears down all opposition.

But in this multitude of religions, all are not equally worthy of our research.. There are, among some barbarous nations, creeds without ideas, and practices without any object ; these have at first been dictated by fear, and afterward continued by mere mechanical habit. A single glance of the eye thrown upon such religions as these, is sufficient to show us all their relations and dependencies.

The thinking part of mankind must have objects more relative to themselves ; they will never put themselves in the place of a Samoiede or an Algonquin : nor bestow much attention upon the wild and unmeaning superstitions of barbarians, so little known and unconnected with themselves. But as for these parts of
the

the world, which we ourselves inhabit, or have under our own immediate view, to know something of the religions which once prevailed here, and influenced the fate of these countries, cannot surely be deemed uninteresting or unimportant.

Two * principal Religions for many ages divided between them all those countries, which are now blessed with Christianity : Can we comprehend the obligations we owe to the Christian religion, if we are ignorant from what principles and from what opinions it has delivered us ?

I well know that men find employment enough in describing one of these two systems ; viz. that of the Greeks and Romans. How many books on their ancient mythology hath not that religion occasioned ? There have been volumes written upon the little petty divinities adored only in one single village, or accidentally named by some ancient author : The most trivial circumstances, the most inconsiderable monuments of the worship prescribed by that religion, have occasioned whole folios : And yet we may, perhaps with reason, assert, that a work which should endeavour to unfold the spirit, and mark the influence of that religion in a moral and political view, is yet wanted.

Nevertheless, that religion only extended itself in Europe over Greece and Italy. How, indeed, could it take root among the conquered nations, who hated the gods of Rome both as foreign deities, and as the gods of their masters ? That religion, then, so well known among us, that even our children study its principal tenets, was confined within very narrow bounds ; while the major part of Gaul, of Britain, Germany, and Scandinavia, *uniformly* cultivated another very different, from time immemorial.

The

* 1. The Polytheism of GREECE Religion of the CELTS or TRU- and ROMS : and, 2. The Druidical TONS. T.

The Europeans may reasonably call this **CELTIC** worship the religion of their fathers; Italy itself having received into her bosom more than one conquering nation who professed it. This is the religion which they would probably still have cultivated, had they been left for ever to themselves, and continued plunged in their original darkness: This is the religion which (if I may be allowed to say so) our climate, our constitutions, our very wants are adapted to and inspire: For who can deny, but that in the false religions there are a thousand things relative to these different objects? It is, in short, this religion, of which Christianity (though after a long conflict, it triumphed over it) could never totally eradicate the vestiges.

We may reasonably inquire how it comes to pass that the Paganism of Greece and Rome ingrosses all our attention, while there are so few, even among the learned, who have any notion of the religion I am speaking of? Hath this preference been owing to any natural superiority either in the precepts or worship of these learned nations? Or do they afford subjects for more satisfactory researches than those of the northern nations? What indeed are they, after all, but a chaos of indistinct and confused opinions, and of customs indiscriminately borrowed and picked up from all other religions, void of all connexion and coherence; and where, amidst eternal contradictions and obscurities, one has some difficulty to trace out a few bright rays of

* " It little imports that the learned stile this religion in France the **GAULISH**; in England, the **BRITISH**; in Germany, the **GERMANIC**, &c. It is now allowed to have been the same, at least with respect to the fundamental doctrines, in all these countries: As

I here all along consider it in a general light, I use the word **CELTIC** as the most universal term without entering into the disputes to which this word hath given rise, and which proceed, in my opinion, from men's not understanding one another.

of reason and genius? What was this religion but a rude and indigested system, wholly composed of superstitious ceremonies, directed by blind fear, without any fixed principles, without a single view for the good of humanity, without rational consolations, which, although in some circumstances it might arrest the hand, wholly abandoned the heart to all its weaknesses? Who can be afraid of finding, among the most savage nations, ideas of religion more disgraceful to human nature than these?

But perhaps the Grecian Mythology may have been studied, in order to discover the origin of many customs still existing in Europe! It cannot indeed be denied, but that it is often necessary to recur thither, in order to explain some peculiarities of our manners, of which it is easier to discover the cause, than to ascertain the reason.

But doth not a knowledge of the religions professed by the ancient Celtic 'and Gothic' nations lead to discoveries of the same kind, and perhaps to others still more interesting? One generation imitates the preceding; the sons inherit their fathers sentiments, and whatever change time may effect, the manners of a nation always retain traces of the opinions professed by its first founders. Most of the present nations of Europe derive their origin from the Celts 'or Goths;' and the sequel of this work will show, perhaps, that their opinions, however obsolete, still subsist in the effects which they have produced. May not we esteem of this kind (for example) that love and admiration for the profession of arms, which was carried among us even to fanaticism, and which for many ages incited the Europeans, mad by system, and fierce through a point of honour, to fight, with no other view, but merely for the sake of fighting? May not we refer to this source, that remarkable attention and respect which the nations of Europe have paid to the fair sex, by which they have been so long the arbiters of glorious

rious actions, the aim and the reward of great exploits, and that they yet enjoy a thousand advantages which every where else are reserved for the men? Can we not explain from these Celtic 'or Gothic' religions, how, to the astonishment of posterity, judiciary combats and ordeal proofs were admitted by the legislature of all Europe; and how, even to the present time, the people are still infatuated with a belief of the power of magicians, witches, spirits, and genii, concealed under the earth, or in the waters, &c.?

In fine, do we not discover in these religious opinions, that source of the marvellous with which our ancestors filled their romances, a system of wonders unknown to the ancient classics, and but little investigated even to this day; wherein we see dwarfs and giants, fairies and demons, acting and directing all the machinery with the most regular conformity to certain characters which they always sustain.

What reason, then, can be assigned, why the study of 'these ancient Celtic and Gothic religions' hath been so much neglected? One may, I fancy, be immediately found in the idea conceived of the Celts 'and Goths' in general, and especially of the Germans and Scandinavians. They are indiscriminately mentioned under the title of Barbarians; and this word, once spoken, is believed to include the whole that can be said on the subject. There cannot be a more commodious method of dispensing with a study, which is not only considered as not very agreeable, but also as affording but little satisfaction. Were this term to be admitted in its strictest sense, it should not even then excuse our intire disregard of a people, whose exploits and institutions make so considerable a figure in our history. But ought they, after all, to be represented as a troop of savages, barely of a human form, ravaging and destroying by mere brutal instinct, and totally devoid of all notions of religion, policy, virtue and decorum?

corum? Is this the idea Tacitus gives us of them; who, though born and educated in ancient Rome, professed that, in many things, ancient Germany was the object of his admiration and envy. I will not deny, but that they were very far from possessing that politeness, knowledge and taste which excite us to search with an earnestness, almost childish, amid the wrecks of what, by way of excellence, we call **ANTIQUITY**; but, allowing this its full value, must we carry it so high, as to refuse to bestow the least attention on another kind of Antiquities, which may, if you please, be called barbarous; but to which our manners, laws and governments perpetually refer?

The study of the ancient Celtic 'or Gothic' religions hath not only appeared devoid of blossoms and of fruits; it hath been supposed to be replete with difficulties of every kind. The Celtic religion, it is well known, forbade its followers to divulge its mysteries in writing*, and this prohibition, dictated either by ignorance or by idleness, has but too well taken effect. The glimmering rays, faintly scattered among the writings of the Greeks and Romans, have been believed to be the sole guides in this enquiry, and from thence naturally arose a distaste towards it. Indeed, to say nothing of the difficulty of uniting, correcting, and reconciling the different passages of ancient authors, it is well known that mankind are in no instance so little inclined to do justice to one another, as in what regards any difference of religion. And what satisfaction can a lover of truth find in a course of reading, wherein ignorance and partiality appear in every line? Readers who require solid information, and exact ideas, will meet with little satisfaction from these
Greek

* So Cæsar relates of the British Druids, "*Neque fas esse existimant ea (Carmina scilicet) Litteris* mandare."—De Bell. Gal. lib. 6. 13.

Greek and Roman authors, however celebrated. Divers circumstances may create an allowed prejudice against them. We find that those nations who pique themselves most on their knowledge and politeness, are generally those who entertain the falsest and most injurious notions of foreigners. Dazzled with their own splendor, and totally taken up with self-contemplation, they easily persuade themselves that they are the only source of every thing good and great. To this we may attribute that habit of referring every thing to their own manners and customs, which anciently characterized the Greeks and Romans, and caused them to find **MERCURY**, **MARS**, and **PLUTO**, their own deities, and their own doctrines, among a people who frequently had never heard them mentioned.

But even if there were no cause to distrust the contemptuous and hasty relations which the ancients have left us of their barbarous neighbours, and even if the little they have told us were exact, do their writings after all contain wherewith to interest us on the subject of the Celtic 'or Gothic' doctrines? Can a few words, describing the exterior worship of a religion, teach us its spirit? Will they discover the chain, often concealed, which unites and connects all its different tenets, precepts, and forms? Can they convey to us an idea of the sentiments which such a religion implanted in the soul, or of the powerful ascendancy which it gained over the minds of its votaries. We can assuredly learn nothing of all this in **Cæsar**, **Strabo**, or **Tacitus**; and how then can they interest or engage such readers as only esteem, in learning and erudition, what enlightens the mind with real knowledge?

It is only from the mouths of its own professors that we can acquire a just knowledge of any religion. All other interpreters are here unfaithful; sometimes

condemning and aspersing what they explain; and often venturing to explain what they do not understand. They may, it is true, give a clear account of some simple dogmas; but a religion is chiefly characterized and distinguished by the sentiments it inspires; and can these sentiments be truly represented by a third person, who has never felt the force of them?

In order then to draw from their present obscurity the ancient Celtic 'or Gothic' religions, which are now as unknown, as they were formerly extensively received, we must endeavour (if we can) to raise up before us those ancient poets, who were the theologues of our forefathers: We must consult them in person, and hear them (as it were) in the coverts of their dark umbrageous forests, chant forth those sacred and mysterious hymns, in which they comprehended the whole system of their religion and morality. Nothing of moment would then evade our search; such informations as these would diffuse real light over the mind: The warmth, the stile and tone of their discourses, in short, every thing would then concur to explain their meaning, to put us in the place of the authors themselves, and to make us enter into their own sentiments and notions.

But why do we form vain and idle wishes? Instead of meeting with those poems themselves, we only find lamentations for their loss. Of all those verses of the ancient Druids, which their youths frequently employed twenty years to learn*, we cannot now recover a single fragment, or the slightest relique. The devastations of time, and a false zeal, have been equally fatal to them in Spain, France, Germany, and England.

This

* Caesar, mentioning the British Druids, says, "*itaque nonnulli annos vicinos in discipulis ibi plura permanent.*" De Bello Gall. *numerus veriorum ediscere dicuntur;* 6. 13.

This is granted; but should we not then rather look for their monuments in countries later converted to Christianity? If the poems of which we speak have been ever committed to writing, shall we not more probably find them preserved in the north, than where they must have struggled for five or six centuries more against the attacks of time and superstition? This is no conjecture; it is what has really happened. We actually possess some of these odes, which are so much regretted, and a very large work, extracted from a multitude of others. This extract was compiled many centuries ago, by an author well known, and who was near the fountain head; it is written in a language not unintelligible, and is preserved in a great number of manuscripts, which carry incontestible characters of antiquity. This extract is the book called the EDDA; the only monument of its kind; singular in its contents, and so adapted to throw light on the history of our ancient opinions and manners, that it is amazing it should remain so long unknown beyond the confines of Scandinavia.

To confess the truth, this work is not devoid of much difficulty; but the obscurity of it is not absolutely impenetrable; and when examined by a proper degree of critical study, assisted by a due knowledge of the opinions and manners of the other Celtic nations, will receive so much light, as that nothing very material will escape our notice. The most requisite preparative for the well understanding this work, but which hath not always been observed, is, to enter as much as possible into the views of its Author, and to transport ourselves, as it were, into the midst of the people for whom it was written.

It may be easily conceived, that the EDDA, first written in Iceland but a short time after the pagan religion was abolished there, must have had a different use from that of making known doctrines then scarcely

ly forgotten. I believe, that on an attentive perusal¹ of this work, its true purpose cannot be mistaken. The EDDA, then, was neither more nor less than a Course of Poetical Lectures, drawn up for the use of such young Icelanders as devoted themselves to the profession of *Scald*, or POET. In this art, as in others, they who had first distinguished themselves, in proportion as they became ancients, acquired the right to be imitated scrupulously by those who came after them, and sometimes even in things the most arbitrary. The inhabitants of the north, accustomed to see ODIN and FRIGGA, GENII and FAIRIES make a figure in their ancient poetry, expected still to find their names retained in succeeding poems, to see them act, and to hear them speak agreeably to the ideas they had once formed of their characters and functions. From the same custom it arises, that, in our colleges, such as write Latin poetry cannot to this day rob their verses of the ornamental assistance of ancient fable; but, at the expence of reason, taste, and even religion, we see sacred and profane mythology jumbled together, and false gods and angels, nymphs and apostles, in friendly converse. If our Icelanders have not given into these abuses, they, at least, for a long time, composed their poetry in the old taste; and I am even assured that, at this day, the verses that are composed in Iceland often preserve strong traces of it. A knowledge of the ‘ancient Runic *’ Mythology continuing thus necessary for the purposes of poetry, it would easily occur to a lover of that art, to compile a kind of Dictionary of the Figurative Expressions employed by the ancient SCALDS; with which the succeeding Bards were as fond of embellishing their works, as our modern Latin Poets are of patching theirs with the shreds of Horace and Virgil. This dictionary could only

* *Celtique*. Orig.

only become useful by subjoining to the figurative expression the Fable which gave rise to the figure. Thus, when they read in the Dictionary, that the Earth was poetically stiled, "the Body of the Giant YMER;" the Last Day, "the Twilight of the Gods;" Poetry, "the Beverage of ODIN," the Giants, "the Sons of the Frost," &c. they would naturally wish to know the origin of such singular modes of speech. It was, then, to render this knowledge easy, that the author of the EDDA wrote; nor am I surprized that this book hath appeared whimsical and unintelligible to those who were ignorant of its design.

Hence, likewise we learn why this work came to be divided into TWO principal parts. The FIRST consists of this brief System of Mythology, necessary for understanding the ancient Scalds, and for perceiving the force of the Figures, Epithets, and Allusions with which their poetry abounds. This is properly called the EDDA. The SECOND is a kind of Art of Poetry, which contains a Catalogue of the Words most commonly used by the Poets, together with Explanations and Remarks; it contains also a treatise on the ancient Language and Orthography, and an explication of the Structure and Measure of their different sorts of Verse. Hence it is, that this part is called SCALDA, or POETICS. It is very extensive, and leads one to suppose that this people had among them a vast number of Bards, and that the Author possessed an uncommon depth of erudition on these subjects. The Reader will doubtless be surprized to find so compleat a Treatise of Poetry amid the few monuments now remaining of ancient Scandinavia; especially among those Goths and Normans who contributed so much to replunge Europe into ignorance, and whom many nations have had so much reason to accuse of ferocity and barbarism. Could one have expected to find among such a people so decisive a taste for an Art which seems peculiarly to require

quire sensibility of soul, a cultivation of mind, and a vivacity and splendor of imagination? for an Art, I say, which one would rather suppose must be one of the last refinements of luxury and politeness.

I trusted we should find the causes of this their love of poetry in the ruling passion of the ancient Scandinavians 'for war,' in the little use they made of writing, and especially in their peculiar system of religion. What was at first only conjecture, a later research hath enabled me to discover to have been the real case: and I flatter myself that the perusal of the EDDA will remove every doubt which may at first have been entertained from the novelty and singularity of the facts which I advanced.

IT now remains for me to relate in a few words the history of this Book, and to give a short account of my own labours. I have already hinted, that there have been two EDDAS. The first and most ancient was compiled by SOEMUND SIGFUSSON, surnamed the LEARNED, born in Iceland about the year 1057. This author had studied in Germany, and chiefly at Cologne, along with his countryman ARE, surnamed also FRODE, or the LEARNED; and who likewise distinguished himself by his love for the Belle-Lettres*. Soemund was one of the first who ventured to commit to writing the ancient religious Poetry, which many people still retained by heart. He seems to have confined himself to the mere selecting into one body such of the ancient poems as appeared most proper to furnish a sufficient number of poetical figures and phrases. It is not determined

* *V. Aril Frode schedæ, seu libellus de Islandiâ, editæ ab And. Bussæo. Haen. 1733. in Præfat.* This ARE FRODE is the oldest of all the northern historians whose works have come down to us. He wrote many histories, which are lost; that which remains is on the establishment of the Norwegians in Iceland.

terminated whether this collection (which, it should seem, was very considerable) is at present extant, or not: But without engaging in this dispute, it suffices to say, that Three of the Pieces of which it was composed, and perhaps those three of the most important, have come down to us. We shall give a more particular account of these in the body of this work.

The first collection being apparently too voluminous, and in many respects obscure, and not sufficiently adapted to common use, the young poets would naturally wish that somebody would extract, from the materials there collected, a course of Poetic Mythology, more easy and intelligible. Accordingly, about 120 years afterwards, another learned Icelandier engaged in this task: This was the famous SNORRO STURLESON, born in the year 1179, of one of the most illustrious families in his country, where he twice held the dignity of first magistrate, having been the supreme judge of Iceland in the years 1215 and 1222. He was also employed in many important negotiations with the King of Norway, who incessantly strove to subdue that island, as being the refuge of his malcontent subjects. SNORRO, whose genius was not merely confined to letters, met at last with a very violent end. He was assassinated in the night that he entered into his 62d year, anno 1241 *, by a faction, of which he was the avowed

* Vide *Peringskiöld* in *Præfat.* ad *Hiemskringla Saga*, &c. Since I first wrote this, it hath been observed to me, that the Second Part of the *EDDA* mentions the Kings of Norway who have lived down to the year 1270, and consequently, who outlived SNORRO near thirty years; whence it is inferred, that this must have been

the work of a later hand. Nevertheless, as tradition and universal opinion attribute it to Snorro, it may be sufficient to say, that some writer, who lived a few years later than that celebrated sage, may have added a Supplement, drawn up after the manner of Snorro, by way of continuation of that Author's work. Besides,

avowed enemy. We owe all that is rational, certain, and connected, in the ancient history of these vast countries, to his writings, and especially to his "Chronology of the Northern Kings." There runs through this whole work so much clearness and order, such a simplicity of stile, such an air of truth, and so much good sense, as ought to rank its author among the best historians of that age of ignorance and bad taste. He was also a poet, and his verses were often the entertainment of the courts to which he was sent. It was doubtless a love for this art which suggested to him the design of giving a new EDDA, more useful to the young poets than that of Sœmund. His design therefore was to select whatever was most important in the old Mythology, and to compile a short System, wherein should, notwithstanding, be found all the Fables explanatory of the expressions contained in the Poetical Dictionary. He gave this abridgment the form of a Dialogue, whether in imitation of the ancient northern poets, who have ever chosen this most natural kind of composition, or whether from some ancient tradition of a conversation similar to that which is the subject of the Edda.

This name of EDDA hath frequently exercised the penetration of the etymologists. The most probable conjectures are, that it is derived from an old Gothic word signifying GRANDMOTHER. In the figurative language of the old poets, this term was, doubtless, thought proper to express an ancient doctrine. The Edda is preceded by a Preface *, of greater or less extent,

sides, it is a matter of little importance which ever opinion we adopt. We are only interested in the first part of the EDDA; and it is sufficient, that the author of that part, whosoever he was, hath

there faithfully preserved the ancient religious traditions of the northern nations.

* Vide Verel. ad Hervar. Saga.

tent, according to the different Original Copies, but equally useless and ridiculous in all. Some people have attributed it to Snorro, and he might perhaps have written that part which contains the same facts that are found in the beginning of his Chronicle; but the rest has certainly been added by some scholar unknown to him; nor do we find it in the manuscript at Upsal, which is one of the most ancient.

I have not translated this absurd piece, and shall only say, that we are there carried back to the Creation and the Deluge, and thence passing on to the Assyrian Empire, we at length arrive at Troy; where, among other strange circumstances, we find, in the heroes of that famous city, the ancestors of Odin, and of the other princes of the north. We know it has ever been the folly of the western nations to endeavour to derive their origin from the Trojans *. The fame of the siege of Troy did not only spread itself over the neighbouring countries; it extended also to the ancient Celts ' and Goths.' The Germans and Franks had probably traditions of it handed down in their historical songs; since their earliest writers deduce from the Trojans the original of their own nations. We owe doubtless to the same cause, the invention of Antenor's voyage to the country of the Vineti †, and of Æneas's arrival in Italy, and the origin of Rome.

This conversation (described by SNORRO), which a Swedish king is supposed to have held in the court of the Gods, is the first and most interesting part of the EDDA. The leading tenets of the ancient ' Gothic ' Mythology are there delivered, not as maintained by their philosophers, but (which makes an important distinction) by their SCALDS, or Poets. By reading it
with

* Timagines, quoted by Ammianus Marcellinus, refers the origin of the Celts to the Trojans. T.

† Vide l. iv. l. i.

with care, we discover, through the rude and simple style in which it is composed, more of art and method than could be expected; and such a chain and connection, that I know not whether it can be equalled by any book of Greek or Roman Mythology. It is this part only of the Edda that I have endeavoured to translate with accuracy, and to elucidate with Remarks. The SECOND PART is likewise in the dialogue form, but carried on between other speakers, and is only a detail of different events transacted among the Divinities. Amidst these Fables, none of which contain any important point of the Celtic religion, though they are all drawn from that source, I have only selected such as appear to contain some ingenuity, or are expressive of manners. At the same time, I have only given a very general idea of them. Let me beg of such as regret this omission, to consider, that what I suppose would afford them no information, and that pleasure alone can plead for a subject devoid of utility.

In regard to the Poetical Treatise at the end of the Edda, what I can say of it is confined to some remarks and examples selected from among the few articles which are capable of being translated. The three pieces remaining of the more ancient Edda of SOZIMUND deserve our close attention, both on account of their antiquity and their contents. The first, stiled VOLUSPA; or "Oracles of the Prophetess," appears to be the Text, on which the Edda is the Comment. In the second, called HAVAMAAL*, or "the Sublime Discourse," are found lectures on morality, supposed to

* *Maal*, or *Mael*, signifies *Lyngs, Collocutio. A. S. Mælan* SPEECH in the Old Icelandic: nor *Id. æt mæla. quæ respondent Gotb.* is the word unknown in the other *MATHLJAN. Hic pertinent Lat.* dialects of the Gothic language. *Barb. Mallus & Mallare." Lys* "MELL, *vet. Ang. Loqui. Mæla* apud Jun. Erym.

to have been given by Odin himself. The third is the "Runic Chapter," which contains a short system of ancient Magic, and especially of the enchantments wrought by the operation of Runic characters. At the end of the Edda will be found some account of these three Tracts; it would have been very difficult to have been more diffuse about them.

Some people have maintained that all the Fables of the Edda were nothing but the offspring of the Author's fancy. This even seems to have been the opinion of the famous HUET. We cannot pardon this learned man for the peremptory air he assumes in treating on a subject he so little understood as the antiquities of the north. All he has said upon this subject is full of inaccuracies*. To suppose that Snorro invented the Fables of the Edda, plainly proves the maintainer of such an opinion neither to have read that work, nor the ancient historians of the north of Germany, or of England. It shows him to be ignorant of this great truth, which all the ancient monuments and records of these countries; which all the Greek and Roman writers since the sixth century; which the Runic inscriptions, universal tradition, the popular superstitions, the names of the days, and many modes of speech still in use, all unanimously depose, viz. That before the times of Christianity, all these parts of Europe worshipped Odin and the gods of the Edda.

Nevertheless,

* See his book *De l'Origine des Romains*, p. 116. What is most astonishing is, that he pretends to have himself seen in Denmark, the ancient histories of that country, written in Runic characters on the rocks. Another author, Mr DESLANDES, in his History of Philo-

sophy, affirms, that one finds engraven on those stones the mysteries of the ancient religion. This shows how little one can rely upon the accounts given of one country in another that lies remote from it.

Nevertheless, if it were necessary to answer an objection, which the bare perusal of the Edda alone, and the Remarks I have added, will sufficiently obviate ; the reader need only cast his eyes over some Fragments of Poetry of the ancient northern Scalds, which I have translated at the end of this book: He will there find throughout, the same mythology that is set forth in the Edda ; although the authors of these pieces lived in very different times and places from those in which Sœmund and Snorro flourished.

These doubts being removed, it only remains to clear up such as may arise concerning the fidelity of these different translations. I freely confess my imperfect knowledge of the language in which the Edda is written. It is to the modern Danish or Swedish languages, what the dialect of *Ville-hardouin*, or the *ire de Joinville*, is to modern French *. I should have been frequently at a loss, if it had not been for the assistance of Danish and Swedish versions of the Edda, made by learned men, skillful in the old Icelandic tongue. I have not only consulted these translations, but, by comparing the expressions they employ with those of the original, I have generally ascertained the identity of the phrase, and attained to a pretty strong assurance that the sense of my text hath not escaped me. Where I suspected my guides, I have carefully consulted those who have long made the Edda, and the language in which it is written, their peculiar study. I stood particularly in need of this assistance, to render with exactness the two fragments of the more ancient Edda, namely, the **SUBLIME DISCOURSE OF ODIN**, and the **RUNIC CHAPTER** ; and here, too, my labours were more particularly assisted. - This advantage I owe to Mr **ERICHSEN**, a native of Iceland, who joins to a most extensive

* i. e. As the language of CHAUCER or PIERCE PLOWMAN, compared to modern English.

sive knowledge of the antiquities of his country, a judgment and a politeness not always united with great erudition. He has enabled me to give a more faithful translation of those two pieces, than is to be met with in the Edda of Resenius.

I am however a good deal indebted to this last. J. P. Resenius, professor and magistrate of Copenhagen towards the end of the last century, was a laborious and learned man, who in many works manifested his zeal for the honour of letters and of his country. He published the first edition of the Edda; and we may, in some respects, say it is hitherto the only one. This edition, which forms a large quarto volume, appeared at Copenhagen in the year 1665, dedicated to King Frederick III. It contains the text of the Edda, a Latin translation, done in part by a learned Icelandic priest, named Magnus Olsen, or Olai, and continued by Torfæus; together with a Danish version, by the historiographer Stephen Olai, and various readings from different MSS.

With regard to the text, Resenius hath taken the utmost care to give it correct and genuine. He collated many MSS. of which the major part are still preserved in the royal and university libraries; but what he chiefly made the greatest use of, was a MS. belonging to the King, which is judged to be the most ancient of all, being as old as the thirteenth, or at least the fourteenth century, and still extant. Exclusive of this, we do not find in the edition of Resenius any critical remarks, calculated to elucidate the contents of the Edda. In truth, the Preface seems intended to make amends for this deficiency, since that alone would fill a volume of the size of this book; but, excepting a very few pages, the whole consists of learned excursions concerning Plato, the best editions of Aristotle, the Nine Sybils, Egyptian Hieroglyphics, &c.

From

From the manuscript copy of the Edda preserved in the university library of Upsal, hath been published, a few years since, a second edition of that work. This MS. which I have often had in my possession, seems to have been of the fourteenth century. It is well preserved, legible, and very entire. Although this copy contains no essential difference from that which Resenius has followed, it notwithstanding afforded me assistance in some obscure passages; for I have not scrupled to add a few words to supply the sense, or to suppress a few others that seemed devoid of it, when I could do it upon manuscript authority: and of this I must beg my readers to take notice, whenever they would compare my version with the original: for if they judge of it by the text of Resenius, they will frequently find me faulty; since I had always an eye to the Upsal MS. of which Mr Solberg, a young learned Swede, well versed in these subjects, was so good as to furnish me with a correct copy. The text of this MS. being now printed, whoever will be at the trouble, may easily see, that I have never followed this new light, but when it appeared a surer guide than Resenius. M. Goranson, a Swede, hath published it with a Swedish and Latin version, but he has only given us the first part of the Edda: Prefixed to which is a long Dissertation on the Hyperborean Antiquities; wherein the famous Rudbeck seems to revive in the person of the author.

Notwithstanding these helps, it must be confessed, that the Edda hath been quoted by, and known to, a very small number of the learned. The edition of Resenius, which doubtless supposes much knowledge and application in the editor, presents itself under a very unengaging form; we there neither meet with observations on the parallel opinions of other Celtic 'or Gothic' people, nor any lights thrown on the customs alluded to. Nothing but a patriotic zeal for the Antiquities

quities of the North can carry one through it. Besides, that book is grown very scarce ; but few impressions were worked off at first, and the greatest part of them were consumed in the fire which, in the year 1728, destroyed a part of Copenhagen. M. Goranson's edition, as it is but little known out of Sweden, and is incomplete, hath not prevented the Edda of Resenius from being still much sought after ; and this may justify the present undertaking.

Without doubt, this task should have been assigned to other hands than mine. There are in Denmark many learned men, from whom the public might have expected it, and who would have acquitted themselves much better than I can. I dissemble not, when I avow, that it is not without fear and reluctance, that I have begun and finished this work, under the attentive eyes of so many critical and observing judges : But I flatter myself, that the motives which prompted me to the enterprize, will abate some part of their severity. Whatever opinion may be formed of these Fables, and of these Poems, it is evident they do honour to the nation that has produced them ; they are not void of genius or imagination. Strangers who shall read them will be obliged to soften some of those dark colours in which they have usually painted our Scandinavian ancestors. Nothing does so much honour to a people, as strength of genius, and a love of the arts. The rays of genius, which shone forth in the Northern nations amid the gloom of the dark ages, are more valuable in the eye of reason, and contribute more to their glory than all those bloody trophies, which they took so much pains to erect. But how can their Poetry produce this effect, if it continues unintelligible to those who wish to be acquainted with it ; if no one will translate it into the other languages of Europe ?

The professed design of this work required that the Version should be accompanied by a Commentary. It

was

was necessary to explain some obscure passages, and to point out the use which might be made of others: I could easily have made a parade of much learning in these notes, by laying under contribution the works of Bartholin, Wormius, Verelius, Amkiel, Keysler, Schutze, &c. but I have only borrowed from them what appeared absolutely necessary; well knowing, that in the present improved state of the republic of letters, good sense hath banished that vain ostentation of learning, brought together without judgment and without end, which heretofore procured a transitory honour to so many persons laboriously idle.

I am no longer afraid of any reproaches on that head: One is not now required to beg the reader's pardon for presenting him with a small book. But will not some object, To what good purpose can it serve, to revive a heap of puerile fables and opinions, which time hath so justly devoted to oblivion? Why take so much trouble to dispel the gloom which envelopes the infant state of nations? What have we to do with any but our own cotemporaries? much less with barbarous manners, which have no sort of connection with our own, and which we shall happily never see revive again? This is the language we now often hear. The major part of mankind, confined in their views, and averse to labour, would fain persuade themselves, that whatever they are ignorant of is useless, and that no additions can be made to the stock of knowledge already acquired. But this is a stock which diminishes whenever it ceases to increase. The same reason which prompts us to neglect the acquisition of new knowledge, leads us to forget what we have before attained. The less the mind is accustomed to exercise its faculties, the less it compares objects, and discovers the relation they bear to each other. Thus it loses that strength and accuracy of discernment which are its best preservatives from error. To think of confining
our

studies to what one may call mere necessary truths, is to expose one's self to the danger of being shortly ignorant of those truths themselves. An excess and luxury (as it were) of knowledge, cannot be too great, and is never a doubtful sign of the flourishing state of science. The more it occasions new researches, the more it confirms and matures the preceding ones. We see already, but too plainly, the bad effects of this spirit of economy, which, haughty to itself, diminishes the present stock of knowledge, by imprudently refusing to extend it. By lopping off the branches which hasty judgments deem unprofitable, they weaken and impair the trunk itself. But the truth is, it would cost some pains to discover new facts of a different kind from what we are used to; and therefore men chuse to spare themselves the trouble, by continually confining themselves to the old ones. Writers only show us what resembles our own manners. In vain hath nature varied her productions with such infinite diversity. Although a very small movement would procure us a new point of view, we have not, it seems, either leisure or courage to attempt it. We are content to paint the manners of that contracted society in which we live, or perhaps of only a small part of the inhabitants of one single city; and this passes, without any opposition, for a compleat portrait of the age, of the world, and of mankind. It is a wonder if we shall not soon bring ourselves to believe, that there is no other mode of existence, but that in which we ourselves subsist.

And yet there never was a time when the public was more greedy after novelty: But where do men for the most part seek for it? In new combinations of ancient thoughts. They examine words and phrases through a microscope: They turn their old stock of books over and over again: They resemble an architect who should think of building a city, by erecting successively

successively different houses with the same materials. If we would seriously form new conclusions, and acquire new ideas, let us make new observations. In the moral and political world, as well as in the natural, there is no other way to arrive at truth. We must study the languages, the books, and the men of every age and country; and draw from these the only true sources of the knowledge of mankind. This study, so pleasant and so interesting, is a mine as rich as it has been neglected. The ties and bands of connection, which unite together the different nations of Europe, grow every day stronger and closer. We live in the bosom of one great republic (composed of the several European kingdoms) and we ought not to despise any of the means which enable us to understand it thoroughly; Nor can we properly judge of its present improved state, without looking back upon the rude beginnings from which it hath emerged*.

* The Translator hath concluded this Introduction in a manner somewhat different from his author, as he had taken occasion to give some Remarks on the French Language, that would have been useless in an English Version, and had spoke of his work with a degree of diffidence, which could now be spared, after it has received such full applause from the Public. T.

N. B. RESENIUS's *Edition of the EDDA, &c.* consists properly of Three distinct Publications: The FIRST contains the whole EDDA: VIZ. not only the XXXIII FABLES, which are here translated; but also the other FABLES (XXIX in number) which our Author calls in pag. 183. the Second Part of the EDDA, though in the original they follow without interruption; and also the Poetical Dictionary described below in pag. xx. and 141; which is most properly the SECOND PART of the EDDA. (vid. p. xix.)

The Title Page of this whole Work is as follows,

"EDDA ISLANDORUM An. Chr. M.CC.XV Islandicé Conscripta per SNORRONEM STURLÆ Islandiæ Nomophylacem, Nunc primum ISLANDICÉ DANICÉ, et LATINÉ ex Antiquis Codicibus MSS. Bibliothecæ Regis et Aliorum in lucem prodit, Opera et Studio PETRI RESENIJ. J. V. D. Juris ac Ethicæ Professoris Publ. et Consulis Havniensis, &c. HAVNIÆ, M.DC.LX.V." 4to.

The SECOND Work is thus intitled,

"PHILOSOPHIA Antiquissima NORVEGO-DANICA dicta Voluspa, quæ est pars EDDÆ SÆMUNDI, EDDA Snorronis non brevi antiquioris, ISLANDICÉ et LATINÉ publici juris primum facta à PETRO JOH. RESENIIO. &c. HAVNIÆ M.DC.LXV." 4to.

The THIRD Piece is intitled thus,

"ETHICA ODINI pars EDDÆ SÆMUNDI vocata Raabamal, una cum ejusdem Appendice appellato a Runa Capitule, multis exoptata nunc tandem ISLANDICÉ et LATINÉ in lucem producta est, per PETRUM JOH. RESENIUM, &c. HAVNIÆ 1665." 4to.

THE
E D D A,
OR,
ANCIENT ICELANDIC
M Y T H O L O G Y.

The Vision of Gylfe : and Illusions of Har.

FORMERLY in Sweden reigned a king named GYLFE, who was famous for his wisdom and skill in magic. He beheld with astonishment, the great respect which all his people shewed to the New-comers from Asia ; and was at a loss whether to attribute the success of these strangers to the superiority of their natural abilities, or to any divine power resident in them.. To be satisfied in this particular, he resolved to go to ASGARD (A), disguised under the appearance of an old man of ordinary rank. But the Asiatics * were too discerning not to see through his

VOL. II. A design ;

* The original is *Æsirnar*, (*Asæ*) which signifies either Gods or Asiatics. T.

design ; and therefore, as soon as he arrived, they fascinated his eyes by their enchantments (B). Immediately appeared to his sight a very lofty palace ; the roof of which, as far as his eyes could reach, was covered with golden shields. The poet Diodolfe thus describes it, " The Gods had formed the roof of brilliant gold, the walls of stone, the foundations of the hall were mountains (C)." At the entrance of this palace, GYLFE saw a man playing with seven little swords, which he amused himself with tossing into the air and catching as they fell, one after another. This person asked his name ; the disguised monarch told him, it was Gangler, and that he came from the rocks of Riphil. He asked, in his turn, to whom that palace belonged ? The other told him it belonged to their king, and that he would introduce him to his presence. Gangler entering, saw many stately buildings, and innumerable halls crowded with people ; some drinking, others engaged in various sports, others wrestling. Gangler seeing a multitude of things, the meaning of which he could not comprehend, softly pronounced the following verses. " Carefully examine all the gates, before thou advancest further ; for thou canst not tell where the foes may be sitting, who are placed in ambush against thee." He afterwards beheld three thrones, raised one above another, and on each throne sat a man (D). Upon his asking which of these was their king, his guide answered, " He who sits on the lowest throne is the king, his name is HAR, or the lofty one : The second is JAFNHAR, i. e. equal to the lofty one : But he who sits on the highest throne is called THRIDI, or the third (E)." Har perceiving Gangler, desired to know what business had brought him to Asgard : Adding, that he should be welcome to eat and drink without cost, along with the other guests of his court. Gangler said, He desired first to know whether there was any person

son present who was famous for his wisdom and knowledge. Har answered, If thou art the more knowing, I fear thou wilt hardly return safe: But go, stand below, and propose thy questions; here sits one who will be able to answer thee.

R E M A R K S.

In the edition of the EDDA, published by Resenius, there is a Chapter before this: But I have not translated it, because it has little or no relation to the rest, and contains nothing remarkable: It is also not found in the MS, at Upsal. That chapter seems to have been only prefixed by way of preamble, by SNORRO STURLESON, the compiler of the EDDA. As for GYLFE, Snorro informs us in the beginning of his larger Chronicle, that this prince, who governed Sweden before the arrival of Odin and his Asiatics, was obliged to yield to the supernatural power, which those intruders employed against him, and to resign his kingdom up to them. This gave rise to the supposition that Gylfe was willing to make trial himself of the skill and sagacity of these new-comers, by proposing to them a variety of captious questions. In the history of ancient Scandinavia, as well as that of all the eastern countries, we often see

these contests or trials of skill between kings and princes, in which the victory is always assigned to him who could give an answer to every question, and assign a cause (true or false) for every phenomenon. This was called Science or Wisdom; words originally synonymous in all languages, but at present so easily distinguished. It will be necessary here, to refer the reader to the account of Odin's arrival in the north, given in the former volume, (chap. II. III. &c.) for his more readily understanding this and the following chapters.

(A) "He resolved to go to Asgard."] Odin and his companions came from ASGARD: A word which signifies the "abode of Lords or Gods." Some words are difficult to be understood, because we cannot discover any meaning in them. Here, on the contrary, the difficulty lies in the variety or multiplicity of significations. The word *As*, 'in the
' ancient

' ancient languages of Europe *,' generally signified Lord or God but in the EDDA, and other Icelandic writings, it signifies also Asiatics; and we know not in which of these senses the name is given to Odin and his companions. Ecard, in his treatise *De Origine Germanorum*, pag. 41. pretends that this word was never used in the last sense, and that the arrival of Odin from Asia was a mere fiction, founded on the resemblance of sounds; or that he certainly came from Vandalia, at present Pomerania. I refer the reader to the work itself, for the reasons on which this conjecture is founded; which would deserve the preference for its simplicity, if a uniform and ancient tradition did not place the original country of the Scandinavians in the neighbourhood of the Tanais. See Vol. I. c. IV, &c.

(B) "By their enchantments." It should be remembered that the author of the EDDA was a Christian: On this account he is unwilling to allow Odin the honour of having performed real miracles. It was believed, indeed, in our author's time, that it was impossible to do supernatural things, but that yet there was an art of persuading others that they saw them done. The same opinion still prevails a-

mong many of our contemporaries. [*This note is only in the first edit. of the orig.*]

(c) "Diodolfe thus describes it." Diodolfe, or Thiodolfe, was a celebrated ancient SCALD, who composed a long poem, containing the history of more than thirty princes of Norway. We see in the text SNORRO's care to quote almost always his authorities for whatever he relates: This will appear throughout his work. He has pursued the same method in his great Chronicle, where we find every fact confirmed by a fragment of some old historical poem. This shows, at the same time, both the great erudition of this historian, and the amazing quantity of such kind of verses that subsisted in his time. In like manner among the Gauls, their ancient poems were so numerous, that the young people found sufficient employment for several years in committing them to memory.

(D) "Three thrones . . . and on each sat a man." In the MS. copy of the EDDA preserved at Upsal, there is a representation or drawing (very rudely done, as may be supposed) of these three thrones, and of the three persons sitting on them. They have crowns

* Fr. Dans toutes les Branches de la langue Celtique.

crowns on their heads; and Gangler is drawn in a suppliant posture before them*.

* These figures bear so great a resemblance to the Roman Catholic pictures of the Trinity, that we are not to wonder if some have imagined them to be an allusion to that doctrine; particularly such as suppose it was already known to Plato, and some other of the ancient Pagans. T.

— (E) “He who sits on the highest throne.”] Is it Odin, or some one of his court that fills this throne? This it is not easy to decide. It appears to me, however, that throughout this whole preamble, the ODIN here spoken of is only the prince, the conqueror of the north, and not ODIN the father and ruler of the Gods†.—Gangler had betaken himself to Odin’s court, while that prince was subduing Sweden. He found

therefore at Asgard, only his vicergerents, that ruled in his absence. The names that are given them, perhaps allude to their rank and employments. Upon this supposition, there will be nothing in the relation but what is natural and easy. But I must here repeat it, that we must expect to see, throughout this Mythology, ODIN the conqueror of the north, every where confounded with ODIN the supreme Deity: Whose name was usurped by the other, at the same time that he came to establish his worship in Scandinavia. JUPITER, the king of Crete, and the sovereign lord of Heaven and Earth; ZOROASTER, the founder of the worship of the Magi, and the God to whom that worship was addressed; ZAMOLXIS, the high-priest of the Thracians, and the supreme God of that people, have not been more constantly confounded, than these two ODINS.

* The reader may find it engraven on a copper-plate in Bartholini *Causa contempta à Danis mortis*, &c. pag. 473. 4to. T.

† The reader will remember the distinction made in pag. 51, 59, 60, &c. of the preceding volume. T.

THE

THE FIRST FABLE.

Questions of Gangler.

GANGLER thus began his discourse. Who is the supreme or first of the Gods? Har answers: We call him here ALFADER, or the universal father; but in the ancient Asgard, he hath twelve names (A.) Gangler asks, Who* is this God? What is his power? and what hath he done to display his glory (B)? Har replies; He lives for ever; he governs all his kingdom; and directs the great things as well as the small. Jafnhar adds: He hath formed the heaven, the earth, and the air. Thridi proceeds, He hath done more; he hath made man, and given him a spirit or soul, which shall live, even after the body shall have mouldered away. And then all the just shall dwell with him in a place named *Gimle* (or *Vingolf*, the palace of friendship :) But wicked men shall go to *HELA*, or death, and from thence to *Niflheim*, or the abode of the wicked, which is below in the ninth world. Gangler then asked, how this God was employed before he made the heaven and the earth? Har replied, He was then with the Giants (C). But, says Gangler, With what did he begin? or what was the beginning of things? Hear, replied Har, what is said in the poem of the

VOLUSPA.

* Goranson translates this, *Ubi est hic deus?* HUAR ES SA GUD?
Where is this God? Which is doubtless the true meaning. T.

VOLUSPA. "At the beginning of time, when nothing was yet formed, neither shore, nor sea, nor foundations beneath; the earth was no where to be found below, nor the heaven above: All was one vast abyfs (D), without plant or verdure." Jafnar added, Many winters before the earth was made, Nifheim (E) or Hell was formed, and in the middle of it is a fountain named *Hvergelmér*. From this fountain run the following rivers, Anguifh, the Enemy of Joy, the Abode of Death, Perdition, the Gulph, the Tempeft, the Whirlwind, the Bellowing and Howling, the Abyfs. That which is called the Roaring runs near the gates of the Abode of Death.

REMARKS ON THE FIRST FABLE.

This fable is remarkable upon many accounts. It throws great light upon one of the principal doctrines of the 'ancient religion of Europe *;' and in particular, confirms what Tacitus tells us, concerning the idea which the Germans entertained of the Supreme God: *Regnator omnium deus, cetera fubjecta atque parentia*. Germ. c. 39. The Germans and Scandlinavians at firft called this divinity, *Tiu*, *Tuis*, or *Þiu*, a word to which the Gauls added that of *Tad*, or *Tat*, which fignifies *FATHER* at this day in the Britifh language. (v. Roffrenen Diction. Celt. p. 712.) We fee in the Edda that the name of Father was

alfo given him by the Scandinavians. In future ages, and doubtlefs after the time of Tacitus, thefe people accuftomed themfelves to call him by an appellative name, *Go*, or *Guodan*, i. e. THE GOOD: This, by degrees, they changed into ODIN, which the Anglo-Saxons pronounced WODAN. *Wodan*, (fays Paulus Diaconus. *Ret. Langobard.* l. i. c. 3.) *quem, adjecta litera Guodan dixere, ab univerfis Germania gentibus, ut Deus adoratur.*—Consult, on this fubject, Pelloutier *Hift. des Celtes*, tom ii. p. 74. & feq.

(A) "He hath twelve names,"]

Thefe twelve names are enumerated

* *Fr. La Religion Celtique.*

ated in the Edda; but I did not chuse to interrupt the text with a list of such harsh and unusual sounds: I shall therefore give them here for the curious, together with some conjectures that have been made by the learned concerning their significations. 1. *Alfader* (the Father of all.) 2. *Herian* (the Lord, or rather, the Warrior.) 3. *Nikader* (the supercilious.) 4. *Nikuder* (the God of the sea.) 5. *Fiolner* (he who knoweth much.) 6. *Omi* (the sonorous.) 7. *Biflid* (the agile, or nimble.) 8. *Vidrer* (the munificent.) 9. *Suidrer* (the exterminator.) 10. *Suidur* (the destroyer by fire.) 11. *Oski* (he who chuses such as are to die.) 12. *Salkir* (the happy, or blessed.) The name of *Alfader* is what occurs most frequently in the EDDA, I have translated it *Universal Father*.

(B) "To display his glory." These are important questions; but the answers are still more remarkable: From their conformity with the christian doctrines, one would be tempted to believe that Snorro had here embellished the religion of his Pagan ancestors, by bringing it as near as possible to the Gospel, if we did not find the same unfolded system literally expressed in the *Volulpa*, a poem of undoubted antiquity, and which

was composed long before the name of Christianity was known in the north; and also if the same system were not continually referred to in every other place of the EDDA. But what ought to remove every remaining doubt, is that we know from other proofs, that the belief of the 'Gothic and' Celtic nations upon most of these points, was much the same with what we have read in the text. I shall give many proofs of this below.

(c) "He was then with the giants." It is not easy to translate the original word. The 'Gothic' nations had Giants and Spirits of many different orders, which we want terms to distinguish. Those mentioned in the text are called in the original Icelandic *Rymtbufs*, from the word *Rym*, Frost, and *Tbufs*, a Giant or Satyr. We shall see presently the origin of this denomination. With respect to the word *Tbufs*, it may serve to show, by the bye, the conformity of thinking between the 'German and Gaulish people,' even upon the most trivial subjects. The Gauls, as well as the northern nations, believed the existence of the *Tbufses*, and gave them the same names. Only the *Tbufses*, or Satyrs of the Gauls, seem to have been somewhat more disposed to gallantry.

* *Les Celtes*. Fr. Orig.

† 'Gothic and' Celtic. *First Edit.*

gallantry than those of the north ; which we shall not be surprized at. Many of the fathers of the church speak of the strange liberties which these gentry took with women : They called them in Latin *Dufii*. St. Augustin, in particular, tells us, he had been assured by so many persons that those beings sought a commerce with women, and seduced them ; that none but an imprudent person could pretend to disbelieve it. *De Civit. Dei*, l. 15. c. 23. If it were not for incurring this imputation, I should have been tempted to look upon these stories as only so many excuses, which love invents to cover the faults it induces frail females to commit.

(D) "All was one vast abyfs." It will not, I hope, be expected of me here, that I should heap together all the passages of Greek and Latin authors, which are analogous to this in the text. Nobody is ignorant of them. Almost all the ancient sects agree in the doctrine of the Primitive Chaos. To create Matter out of Nothing, appeared in ages so little metaphysical as those, a thing incomprehensible or impossible. I shall only remark, that of all the systems we know, that of the ancient Persians bears the greatest resemblance to

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this of the EDDA. I shall have occasion more than once to repeat this observation, which confirms what has been advanced by some of the learned, That the 'Goths' and 'Celts' were formerly the same people with the Persians.

Is it not singular, that all those who have treated of the religion of these people, should have given themselves so much trouble to guess at what they thought concerning the creation of the world, and should at length conclude that they could know nothing about it, but what was very uncertain ; when at the same time, they had at their elbow an authentic book, which offered them a detail of almost all the particulars they could desire to know ? I cannot help making this reflection, in its utmost extent, upon reading what the learned Abbé Banier hath published concerning the religion of the Gauls, the Germans, and the nations of the north.

(E) "NIFLHEIM, or Hell." The original word "*Niflheim*," signifies in the Gothic language, the abode of the wicked, or more literally, *Evil-home*. We see, by this description of Hell, how much the genius of the ancient 'northern poets and' philosophers* inclined them to allegory ; and it is

B

very

* *Des anciens Philosophes Celtes*. Fr. Orig.

very probable that almost all the fables that we shall meet with, hereafter, contained in them some truth, the interpretation of which they referred to themselves. This is confirmed by Cæsar and others 'concerning the Gauls;' and needs no other proof 'here' than the mysterious and significant name which is given to every thing. So much for the HELL of the Celtic 'and Gothic' nations, on which I shall make no farther remarks at present, because they will occur more naturally on many occasions hereafter.

THE SECOND FABLE.

„Of the burning World, and of Surtur.

THEN Thridi opened his mouth and said, Yet, before all things, there existed what we call *Muspelheim* (A) It is a world luminous, glowing, not to be dwelt in by strangers, and situate at the extremity of the earth. *Surtur*, (the Black) holds his empire there. In his hands there shines a flaming sword. He shall come at the end of the world; he shall vanquish all the Gods, and give up the universe a prey to flames. Hear what the *VOLUSPA* says of him. "Surtur, filled with deceitful stratagems, cometh from the South. A rolling Sun beams from his sword. The Gods are troubled; men tread in crowds the paths of death; the Heaven is split asunder." But, says Gangler, What was the state of the world, before there were families of men upon the earth, and before the nations were formed? Har answered him. The rivers, called *Eliwages*, flowed so far from their sources, that the venom which they rolled along became hard, like the scoria of a furnace when it grows cold. Hence was formed the ice; which stopped and flowed no more. Then all the venom

nom that was beginning to cover it, also became frozen : And thus many strata of congealed vapours were formed, one above another, in the vast abyfs. Jafnhar added : By this means that part of the abyfs which lies towards the north, was filled with a mafs of gelid vapours and ice ; whilst the interior parts of it were replete with whirlwinds and tempefts. Directly oppofite to it, rofe the fouth part of the abyfs, formed of the lightnings and farks which flow from the world of fire. Then Thriddi proceeded, and faid ; By this means a dreadful freezing wind came from the quarter of Nifheim, whilst whatever lay oppofite to the burning world was heated and enlightened. And as to that part of the abyfs which lay between thefe two extremes ; it was light and ferene like the air in a calm. A breath of heat then fpreading itfelf over the gelid vapours, they melted into drops ; and of thefe drops were formed a man, by the power of him who governed (B). This man was named YMIR ; the Giants call him *Aurgelmer*. From him are defcended all the families of the Giants ; according to that of the *Volufpa* ; “ The prophetesses are all come of *Vit-tolfe*, the fpectres of *Vilmode*, and the Giants of Y-“ MIR.” And in another place ; “ The rivers *Elivages* have run drops of poifon ; and there blew a “ wind, whence a Giant was formed : From him came “ all the families of the Giants.” Then fpake Gangler, and faid, How did this family of YMIR fpread itfelf ? Or do ye believe that he was a God ? Jafnhar replied, we are far from believing him to have been a God ; for he was wicked, as were all his pofterity. Whilst he fleep, he fell into a fweat, and from the pit of his left arm were born a male and female. One of his feet begot upon the other a fon, from whom is defcended the race of the Giants, called from their original, the Giants of the Froft (C).

RE-

REMARKS ON THE SECOND FABLE,

(A) *Muspel-beim* signifies, the abode or residence of MUSPEL *. But who is this Muspel? Of this we are entirely ignorant. The ancient sages of the north were desirous to explain how the world had been framed, and to advance something probable for its being so cold towards the north, and warm towards the south. For this purpose they placed, towards the south, a huge mass of fire, which they supposed had been there for ever, and served as a residence to wicked Genii. This was the matter of which the Sun was made. This Ether, or Fire, so placed at one extremity of the world, enabled them also to assign a probable reason for its final conflagration; for they were absolutely persuaded, that it would at the last day be consumed by fire. And as to the north, it was continually cold there, because opposite to that quarter lay immense mountains of ice. But whence came that ice? Nothing could be more easily accounted for; for Hell, which had been prepared from the beginning of ages, was watered by those great rivers mentioned in the preceding fable; and those great rivers themselves, in flowing at so vast distance from the south, whilst the course of their streams carried them still farther from it, froze at last in their currents, and swelled into huge heaps of ice, which communicated a chillness to the northern winds. Between that world of fire and this of ice, there lay a grand abyss, which contained nothing but air; and here was placed, in process of time, the earth which we inhabit. If we read the fragment of Sanchoniathon, preserved by Eusebius, De Prep. l. 2. c. 10. we shall find there a history of the formation of the world, very much resembling this.

(B) "By the power of him who "governed." Here we have the pleasure to observe, that our philosophers saw the necessity of having recourse to the intervention of a Deity in forming the world. The vivifying breath here mentioned, seems to carry in it a strong affinity to the "Breath of Life" which God breathed into the nostrils of the first man; according to the phrase of Scripture, Gen. chap. ii.

ver.

* Literally, *Muspel's Home*.

ver. 7.—One cannot doubt that the Celtic and Gothic nations, as well as the Persians, and most of the Orientals, derived many of their traditions from Scripture.

(c) "Giants of the Frost"] There would be no end of amassing all the ancient traditions which some way or other relate to the subject of the text. It hath been a general opinion in the east, that God began with creating Genii, both good and bad, of very immense powers: who for a long time before we existed, inhabited a

world prior to this of ours. One may see in Herbelot, what the Persians relate concerning the *Diwes*, *Nere*, *Peris*, and their king *Eblis*.——YMIK having been

formed, as we see, out of the congealed drops, all the Giants descended from him are called, upon that account, THE GIANTS OF THE FROST. It must be observed, that these Giants are a species entirely distinct from the men of our race, the EDDA having not yet given any account of THEIR formation.

THE THIRD FABLE.

Of the Cow OEdumla.

GANGLER then desired to know where the Giant Ymir dwelt, and in what manner he was fed. Har answered, Immediately after this breath from the south had melted the gelid vapours, and resolved them into drops, there was formed out of them a cow named *OEdumla*. Four rivers of milk flowed from her teats, and thus she nourished Ymir. The cow, in her turn, supported herself by licking the rocks that were covered with salt and hoar-frost. The first day that she licked these rocks, there sprung from her, towards evening, the hairs of a man; the second day, a head; on the third, an entire man, who was endowed

endowed with beauty, agility, and power. He was called *Bure*, and was the father of *Bore*, who married *Beyzla*, the daughter of the Giant *Baldorn*. Of that marriage were born three sons, *Odin*, *Vile*, and *Ve*; and 'tis our belief, that this ODIN, with his brothers, ruleth both heaven and earth, that ODIN is his true name, and that he is the most powerful of all the Gods (A).

REMARKS ON THE THIRD FABLE.

In all likelihood this fable is only an allegory; but whatever right my privilege of commentator may give me to explain it, I shall decline the attempt.

There is, however, a very important remark to be made here. A powerful Being had with his breath animated the drops out of which the first Giant was formed. This Being, whom the EDDA affects not to name, was intirely distinct from Odin, who had his birth long after the formation of Ymir. One may conjecture, therefore, (since we know that the Druids never revealed their mysteries, but by degrees, and with great precaution) that the hidden philosophy of the Celts, meant to inculcate that the supreme, eternal, invisible and incorruptible God, whom they durst not name out of fear and reverence, had ap-

pointed inferior divinities for the government of the world: and that it was those divinities who, at the last day, were to yield to the efforts of powerful enemies, and be involved in the ruins of the universe: and that then the supreme God, ever existing and placed above the reach of all revolution and change, would arise from his repose, to make a new world out of the ruins of the old, and begin a new period, which should in its turn give place to another; and so on through all eternity. The same was the system of the Stoics; who, as well as the philosophers of the north*, supposed that the world, after it had been consumed by flames, should be renewed; and that the inferior Deities should be destroyed at the same time. What confirms all this, is, that this God, superior to Odin himself, and
of

* Fr. Les Celtes.

of whom the vulgar among this people had scarce any idea, is represented in the Icelandic poems as making a second appearance, after the death of all the Gods, in order to distribute justice, and establish a new order of things. See the Icelandic odes, cited in the antiquities of Bartholin, l. 2. c. 14.

(A) "The most powerful of all the Gods." "Tis not undeserving of notice, that all the ancient nations of Europe* describe their origin with the same circumstances. Tacitus says, that the Germans, in their verses, celebrated a God born of the earth, named *Tuiston* (that is, the son of *Tiu*, or *Tuir*, the supreme God.) This *Tuiston* had a son named *Mannus*, whose three sons were the original ancestors of the three principal nations of Germany. The Scythians, according to Herodotus, lib. 4. c. 6. & 10, said that *Targytaus* (i. e. the Good *Taus*) the founder of their nation, had three sons, *Leipaxain*, *Anpoxain*, and *Kolaxain*. A tradition received by the Romans,

imported (according to Appian, *Illyr. Lib.*) that the Cyclop *POLYPHEMUS* had by *Galatea* three sons, named *Cultus*, *Illyrius*, and *Gallus*. *SATURN*, the father of *Jupiter*, *Neptune*, and *Pluto*, might very well come from the same source; as well as the three sons whom *Hesiod* makes to spring from the marriage of *HEAVEN* and *EARTH*, *Coltus*, *Briareus*, and *Gyges*. A tradition so ancient and so general, must have certainly had its foundation in some real fact, though I pretend not to decide with *Cluverius*, that this fact is what the Scripture tells us of *NOAH* and his sons; yet one cannot deny, that there is something very probable in this; unless the reader is inclined to give the preference to the sons of *GOMER*, *Ashkenaz*, *Riphat*, and *Togarmab*. Gen. x. 3.

If I were not already too prolix, I might find here the traces of another tradition, not less ancient, very far spread over the east, and in some degree confirmed by the 6th chapter of Genesis†. I mean those two different races, the one good,

* Fr. *Tous les Peuples Celtes*.

† The common versions of the passage referred to by our author, run as follows: "The sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. There were GIANTS on the earth in those days; namely, a ter that the sons of God came in unto the daughters of Men, and they bare children to them: the same became mighty men; which were of
" old

good, the other evil, whom love jeſt, the pretended prophecy of E. at laſt united. But I leave the noch, cited in Syncellus, p. 11, & pleaſure of making this reſearch, ſeq. and Laſtantius's Origin of to thoſe who are fond of diſquiſitions of this kind. Let me only invite them to read, upon this ſub- Errors. They will find there many ſurprizing conformities with the above doctrines of the EDDA.

" old men of renown, &c." Gen. vi. 2, 4.—It is however but juſtice to the ſacred writer, to obſerve, that it is only from a miſinterpretation of the original words, that the wild traditions mentioned by our author could have any countenance from the above paſſage: For, by " the ſons of God," the beſt commentators underſtand the virtuous race of Seth; and by " the daughters of men," the vicious offſpring of Cain: and the fruits of this marriage were *Nephilim*, (not GIANTS, but) Men of Violence, from *Nephel*, ruit, irruit, &c.

THE FOURTH FABLE.

How the ſons of Bore made Heaven and Earth,

WAS there, proceeded Gangler, any kind of equality, or any degree of good underſtanding between thoſe two different races? Har anſwers him; Far from it: the ſons of Bore (A) ſlew the Giant Ymir, and there ran ſo much blood from his wounds, that all the families of the Giants of the Froſt were drowned in it, except one ſingle Giant, who ſaved himſelf, with all his houſehold. He is called *Bergelmer*. He eſcaped by happening to be aboard his bark; and by him was preſerved the race of the Giants of the Froſt. This is confirmed by the following verſes. " Many winters before the earth was faſhioned, was Bergelmer born; and well I know that
" this

“ this sage Giant was saved and preserved on board “ his bark (B).” Gangler demands, What then became of the sons of Bore, whom you look upon as Gods? Har replied: To relate this is no trivial matter. They dragged the body of Ymir into the middle of the abyfs, and of it formed the earth. The water and the sea were composed of his blood; the mountains of his bones; the rocks of his teeth; and of his hollow bones, mingled with the blood that ran from his wounds, they made the vast ocean; in the midst of which they infixed the earth (C). Then having formed the heavens of his scull, they made them rest on all sides upon the earth: they divided them into four quarters, and placed a dwarf at each corner to sustain it. These dwarfs are called EAST, WEST, SOUTH, and NORTH. After this they went and seized upon fires in Muspellheim, (that flaming world in the south,) and placed them in the abyfs, in the upper and lower parts of the sky, to enlighten the earth. Every fire had its assigned residence. Hence the days were distinguished, and the years reduced to calculation. For this reason it is said in the poem of VOLUSPA, “ Formerly the sun knew not its palace, the “ moon was ignorant of its powers, and the stars “ knew not the stations they were to occupy (D).” These, cried out Gangler, were grand performances indeed! most stupendous undertakings! Har goes on, and says, The earth is round, and about it is placed the deep sea; the shores of which were given for a dwelling to the Giants. But higher up, in a place equally distant on all sides from the sea, the Gods built upon earth a fortress against the Giants (E), the circumference of which surrounds the world. The materials they employed for this work, were the eyebrows of Ymir; and they called the place *Midgard*, or the Middle Mansion. They afterwards tossed his brains into the air, and they became the clouds: for

thus it is described in the following verses. "Of the
 " flesh of Ymir was formed the earth; of his sweat,
 " the seas; of his bones, the mountains; of his hair,
 " the herbs of the field; and of his head, the hea-
 " vens: but the merciful Gods built of his eye-brows
 " the city of Midgard, for the children of men; and
 " of his brains were formed the noxious clouds."

REMARKS ON THE FOURTH FABLE.

I beg leave here, once for all, to observe, that my divisions do not always agree with those of the EDDA of Resenius, or those of the EDDA of Upsal. For, as they differ in the several manuscripts, I thought I might regard them all as arbitrary, and form other divisions when they appeared more commodious.

(A) "The sons of Bore" are the Gods, and particularly ODIN: for as to his brothers, *Vile* and *Ve*, they are scarcely mentioned elsewhere. The ancient priests of the 'north', affirmed themselves to be descended of the family of *Bore*; and in this, they might the more easily obtain credit, because among the Celts, as among the Jews, the priesthood descended from father to son.

(B) "This . . . Giant was say-
 " ed . . . on board his bark." We discover here evident traces of the history of the deluge. That all the nations of Asia, and even those of America, had preserved some remembrance of it, was generally known: but that the same prevailed among our northern ancestors, the 'Goths and' Celts, has never, I believe, been remarked before.

(C) "They infixed the earth." The reader will remember that nothing existed as yet, but the Flaming World towards the south, wherein resided evil Genii; and those masses of Ice towards the north, which were formed by the rivers of hell. Between these was a void space, called the *ABYSS*. This is the place into which the

Gods

Gods threw the body of the Giant. This monstrous fiction probably at first contained some important doctrine: but as at present little regard is paid to profound and learned conjectures, I shall not give myself the trouble to fathom the meaning of so strange an allegory. Whatever was couched under it, it hath been a fruitful source of poetic figures and expressions; of which the ancient Scatops incessantly availed themselves. Poets have in all ages been fond of appearing to speak the language of the Gods, by using these sorts of phrases; as by this means they could conceal their own want of invention, and poverty of genius.

Of all the ancient Theogonics, I find only that of the Chaldees, which has any resemblance to this of the EDDA. Berosus, cited by Syncellus, informs us that that people, one of the most ancient in the world, believed that in the beginning there was only Water and Darkness; that this Water and Darkness contained in them divers monstrous animals, different in form and size, which were all represented in the temple of *Bel*; that a female, named *Omorca*, was the mistress of the Universe; that the God *Bel* put to death all the monsters, destroyed *Omorca* herself, and dividing her in two,

formed of the one half of her the Earth, and of the other the Heavens: to which another tradition adds, that men were formed out of her head; whence Berosus concludes, that this occasioned man to be endowed with intellectual powers. I do not pretend to aver, that the Chaldeans and northern nations borrowed all these chimeras of each other, although this is not impossible. These ancient nations had as yet but a few ideas, and their imaginations, however fruitful, being confined within narrow limits, could not at first give their inventions that prodigious variety, which was displayed in succeeding ages.

(n) "The stars knew not, &c."]
The matter of the sun and stars existed long before the formation of those bodies: this matter was the *Æther*, the Luminous World. One cannot but remark in this Fable, the remains of the Mosaic doctrine; according to which the creation of a luminous substance, in like manner, preceded that of the sun and moon. And what indicates one common origin of both accounts, is what Moses adds in the same place. "And God said, "Let there be lights in the firmament of heaven, to divide the day from the night; and let them be for signs of seasons, and
" of

' of days and of years, &c." —
Gen. c. i. ver. 14.

(E) " A fortress against the
" Giants, &c."] The Persian my-
thology abounds with circumstan-
ces analogous to this. There are
always Giants, or mischievous Ge-
nii, who wish ill to men, and hurt
them whenever it is in their pow-
er. The Heroes have no employ-
ment so dear and so glorious as
that of making war upon those

Genii. At this very day they are
supposed to be banished among
the rocks of Caucasus, or Imaus,
ever since *Tahmuras*, sur-named
Divobend (he who subdued the
Dives) vanquished and put them
to flight. Mahometism has not
been so severe as Christianity, in
eradicating these ancient supersti-
tions, and therefore the inhabitants
of Persia are still very much infa-
tuated with them.

THE FIFTH FABLE.

Of the formation of Aske and Emla.

THESE were indeed important labours, said
Gangler; but whence came the men, who at
present inhabit the world? Har answered, The sons
of Bore, as they were walking one day upon the
shore, found two pieces of wood floating on the waves.
They took them, and made a man of the one, and a
woman of the other (A). The first gave them life
and soul; the second reason and motion; the third,
hearing, sight, speech, garments, and a name. They
called the man *Aske*, and the woman *Emla*. From
these two, are descended the human race; to whom
the Gods have assigned a habitation near MIDGARD.
Then the sons of Bore built, in the middle of the
world; the fortress of ASGARD; where dwell the
Gods,

Gods, and their families (B). There it is, that so many wonderful works are wrought on the earth, and in the air. Has added, And there it is that the palace of Odin is situated, called *Lidskialf*, or the Terror of the Nations. When ODIN is there seated on his lofty throne, he thence discovers every country, he sees all the actions of men, and comprehends whatever he beholds. This wife is FRIGGA, the daughter of *Fiorgun*. The issue of that marriage is what we call the family of the ASSES, that is, of the Gods; a race intirely divine, and which hath built the ancient ASGARD. Wherefore Odin is justly called the UNIVERSAL FATHER; for he is the parent of Gods, and men; and all things have been produced by his power. The Earth is his daughter and wife (C). On her hath he begotten *Afa-Thor* (or the God THOR) his first-born. Strength and Valour are the attendants on this God, and therefore he triumphs over every thing that hath life.

REMARKS ON THE FIFTH FABLE.

(A) "They made a man, &c.]" We are come at last to the creation of our species. The circumstances of this fable, shew that it was invented among a people addicted to navigation, and settled in a country surrounded with seas and lakes. Bartholin conjectures, that the philosophers of the north, in making men spring from the sea, intended to fortify the Scandinavians against the fear, that annihilation was the consequence of being drowned; and to make them regard the sea, as their proper and natural element. We shall see, by the sequel, that the great aim of these warlike Theologians was to inspire courage, and to remove all pretences and grounds for fear. *Aste*, in the Gothic language, signifies an ASH-TREE, and *Emla*, an ELM. I shall leave to others to find out the reason why the preference hath been given to these two trees; and what relation there could

could be between the two sexes, and these two different sorts of wood.

(a) "Where dwell the Gods and their families."] *ASGARD* is literally the Court of the Gods. Some manuscripts add, that *ASGARD* is Troy; but this can be no other than the marginal note of some copyist, crept by mistake into the text. The Gods, being continually threatened with attacks by the Giants, built in the middle a large inclosure, named *MIDGARD*, or the Middle-Abode, one of the strongest of citadels. This is the Olympus of Homer; as the Giants are his Titans. I shall once for all observe, that the 'Gothic and' Celtic nations, as well as the Greeks, derived all these fables from the inexhaustible source of eastern traditions. But the people of the north preserved them nearly the same as they received them, for above two thousand years; whereas the same fables found in Greece so favourable a soil, that in a short time they multiplied a hundred fold.

(c) "The *EARTH* is his daughter and wife, &c." This fable proves that the ancient Scalds understood by the name *Frigga*, the spouse of the Supreme God; and

that, at the same time, this *Frigga* was the Earth. This doctrine is of very great antiquity, and hath been in general received by all the 'Gothic and' Celtic nations. Their philosophers taught, that the Supreme God, *Teut*, or *Wodan*, was the active principle, the soul of the world, which uniting itself with matter, had thereby put it into a condition to produce the Intelligencies, or Inferior Gods, and Men, and all other creatures. This is what the poets express figuratively, when they say that *Odin* espoused *Frigga*, or *Frea*, that is, the *LADY*, by way of eminence. One cannot doubt, after having read this passage of the *EDDA*, but it was this same Goddess, to whom the Germans, according to Tacitus, consecrated one of the Danish islands, worshipping her under the name of *Hertbus*, or the Earth: (the English word *Earth*, as well as the German *Erde*, being evidently the same with that, to which Tacitus has only given a Latin termination.) As to the worship that was paid her, see it described by Pelloutier in his *Hist. des Celtes*, Vol. II. c. 8.

Though it was by the concurrence of the Supreme God and Matter, that this Universe was produced; yet the 'ancient philosophers of the north' allowed a great

great difference between these two principles: the Supreme God was eternal, whereas Matter was his work, and of course had a beginning: all this, in the language of the ancients, was expressed by this phrase; "Earth is the daughter and wife of the Universal Father."

Lastly, from this mystical marriage, was born the God THOR. *Afo-Thor* means THE LORD THOR. He was the first-born of the Supreme God, and the greatest and most powerful of all the inferior divinities, or intelligences that were born from the union of the two principles. One cannot doubt but it was he, who had the charge of launching the thunder. In the languages of the north, the name given to this God is still that of the Thunder. When they adopted the Roman Calendar, that day

which was consecrated to *Jupiter*, or the Master of the Thunder, was assigned to *Thor*; and is called at this day *Thorstag*, THURSDAY, or the day of THOR. (See Vol. I. pag. 81.) To conclude, Adam of Bremen, an author of the eleventh century, and a missionary in those countries, insinuates that this was the idea which the Scandinavians had formed of him. "*Thor cum sceptro Jovem exprimere videtur, &c.*" Hist. Eccles. c. 223. There is not the least doubt, but it was the Jupiter of the Gauls who had, according to Cæsar, "the empire of things celestial;" as also the *Taran*, whom Lucan represents as having been adored by the same people, Pharsal. l. i. v. 444. *Taran*, signifies "Thunder," in the Welsh language at this day.

THE SIXTH FABLE.

Of the Giant Nor.

THE Giant *Nor* was the first who inhabited the country of *Jotunheim* (A), 'or Giants-Land.' He had a daughter, named NIGHT; who is of a dark complexion, as are all her family. She was at first married to a man called *Naglefara*, and had by him a son, named *Auder*. Then she espoused *Onar*; and the daughter of this marriage was the Earth. At last she was wedded to *Daglingar*, who is of the family of the Gods. Between them they produced DAY, a child beautiful and shining, as are all his father's family (B).

Then the Universal Father took NIGHT and DAY, and placed them in heaven; and gave them two horses and two cars, that they might travel successively, one after the other, round the world. NIGHT goes first, upon her horse, named *Rimfaxe*, (or Frosty-mane), who, every morning when he begins his course, bedews the earth with the foam that drops from his bit; this is the Dew. The horse made use of by Day, is named *Skinfaxa*, (or Shining-mane); and by his radiant mane, he illuminates the air and the earth (C). Then Gangler asked, How the Day regulates the course of the Sun and the Moon. Har answers, There was formerly a man, named *Mundilfara*, who had two children so beautiful and well-shaped, that he called the male *Mane*, or the Moon; and the female *Sunna*, or the SUN (D). She married a man called *Glener*. But the Gods, angry at their presumption

presumption in taking upon them such sublime names, carried them up to heaven, and obliged the daughter to guide the car of the Sun, which the Gods, to illuminate the earth, had composed of the fires that issued from *Muspelheim*, or the flaming world. At the same time; the Gods placed under each horse two skins filled with air, to cool and refresh them; and hence, according to the most ancient accounts, comes the Freshness of the morning. As for *Mane*, he was set to regulate the course of the Moon, and its different quarters. One day he carried off two children, named *Bil* and *Hiuke*, as they were returning from a fountain, carrying between them a pitcher suspended on a stick. These two children always accompany the Moon, as one may observe easily even from the earth. But, interrupted Gangler, The Sun runs very swiftly, as if she were afraid some one should overtake her. So she well may, replied Har; for there are very near her two Wolves, ready to devour her. One of them closely pursues the Sun, who is afraid of him, because he shall one day swallow her up. The other as eagerly follows the Moon, and will make him one day or other undergo the same fate. Gangler said, Whence come these Wolves? Har replied, There was at the east of MIDGARD a Giantess, who dwelt in the forest of *Jarnvid*, (or IRON-WOOD), all the trees of which are of iron. The Giantesses of that place derive their names from her. This old sorceress is the mother of many Giants, who are all of them shaped like savage beasts. From her also sprung these two Wolves. One in particular of that race is said to be the most formidable of all; he is called *Managarmr*; a monster that fattens himself with the substances of men who draw near to their end. Sometimes he swallows up the Moon, and stains the heaven and the air with blood (E). Then the Sun is also darkened, as it is said in these verses of VOLUSPA: "Near the rising of

“ the Sun, dwelleth the old witch of the forest of
 “ *Yarnvid*. There she brings forth the sons she hath
 “ by *Fenris*. One of these is become the most pow-
 “ erful of all. He feeds himself with the lives of
 “ those who approach to their end. Cloathed with
 “ the spoils of the other Giants, he will one day stain
 “ with blood the army of the Gods : the following
 “ Summer the fight of the Sun shall be extinguished.
 “ Noxious winds shall blow from all quarters. Do
 “ not you comprehend this saying ?”

REMARKS ON THE SIXTH FABLE.

(A) “ The country of the Giants, &c.”] There are great contests among the learned about this country of *Yotunheim*, or of the Giants; which so constantly occurs in all the ancient Chronicles of the north. I needed only have given a sketch of their principal conjectures, to have produced a note of great erudition; which would certainly have tired my readers, but could have taught them nothing they wanted to know.

(B) “ All his father’s family.”] One may remark, that according to this allegoric genealogy, it is NIGHT that brings forth the DAY. All the Celtic, ‘ as well as Gothic’ nations, were of this persuasion. The ancient reasoners, more often even than the modern, were reduced to the necessity of explaining what was obscure, by what was still more obscure. That was a method very well suited, and entirely analogous to the turn of the human mind, whose curiosity is very voracious, but yet is easily satisfied, and often as well with words as ideas. - NIGHT being thus the mother of DAY, they thought themselves obliged, in their computation of time, to prefer the name of the Mother to that of the Son. Besides, as they reckoned by months purely lunar, it was natural for them to compute the civil day from sun-set, and from the time when the Moon appears above the horizon. It will not be amiss here briefly to take notice of the universality of this custom : it was observed by the Gauls,

Gauls, even in the time of Cæsar, who positively affirms this of them; and that the Germans did the same, we have the testimony of Tacitus. The same modes of speech occur in the Salique-law, and in the constitutions of Charlemagne. (Vid. Keyfl. Antiq. p. 197.) The sentences pronounced in the Tribunals of France not long ago, often ordered the parties (*comparaître dedans 14 nuits*) "to appear within 14 nights;" and as the DAY was thought to bring the NIGHT along with it, they afterwards expressed themselves (*dans 15 jours*) "within 15 days," a manner of speaking no less familiar to the 'Goths and' Celts, than to the Romans. The English even at this day, say *sevenight* for *seven-night*, or *seven nights*, that is, a week; and *fortnight*, (i. e. fourteen nights) for two weeks, or fourteen days. In the ancient histories of the north, frequent mention is made of "Chil-dren of two or three nights," and "of two winters and two nights."

(c) "He illuminates the air, &c.]" We have here a specimen of the natural philosophy of the first ages. In attempting to explain things, the causes of which are obscure, men of all countries have gone in the same track; and

have represented what was unknown by the image of something they were well acquainted with. This is doubtless the true origin of fable. We perceive, at first sight, that it cannot be men, who dispense rain and fine weather, who launch the lightning, &c. There was therefore a necessity for imagining there were beings of much superior powers, to produce these wonderful operations; but none at all for assigning to them forms different from those of men and other animals. These solutions at once satisfied the curiosity and the imagination; they were easy to be comprehended; they interested the heart a thousand ways; and must therefore succeed, and become lasting. In fact, they have every where prevailed throughout the world. And those who have so far opened their eyes, as to see into the falsity of these explications, have not been able to renounce them without regret, and can still amuse themselves with what they believe no longer. We shall find in this Mythology more than one proof, that the people of the north have yielded, no less than others, to this natural propensity; and shall be forced to agree with M. de Fontenelle, that although a lively and burning Sun may inspire some nations with a greater warmth of imagination,

imagination, and may give to "up the Moon." Here we have their spirits that concoction, if I may so say, which compleats their relish and digestion of fables; yet all men have talents of this kind, independent of physical causes.

(D) "The female *SUNNA*, or the SUN." The word for *SUN* is still of the feminine gender in the German tongue, and that for the *Moon* in the masculine. This obtained formerly in almost all the dialects of the Gothic language. The *Edda* here gives an explication after the ancient manner, of all the celestial appearances. The poets were willing to give a reason for all the various phases of the Moon, for the freshness of the Morning, for the course of the Sun, &c. I shall leave some other commentator, more conversant in astronomy than myself, to examine whether the spots in the Moon bear any resemblance to the image which the *Edda* gives of them in this Chapter.

Threatened as they so often were with being swallowed up, could they hope always to escape the danger? The 'ancient Scandinavians *,' who never lost sight of the future ruin of this universe, did not flatter themselves so far. The monster was to prevail at the last day; as we shall see in the sequel. I say nothing here as to the idea of the other monster's sucking out the substances of men who die away insensibly. If it were worth while, one might find still traces of this notion among the popular prejudices of our own times. It is of more consequence to remark here, the great obligations we owe to the progress of science, and in particular to the study of nature, for our present security and exemption from such groundless terrors.

(E) "Sometimes he swallows

* *See Cultus. Orig.*

THE SEVENTH FABLE.

Of the Way that leads to Heaven.

G ANGLER asks ; Which way do they go from earth to heaven ? Har answered, with a smile of derision, That is a senseless question ; have you never been told, that the Gods have erected a Bridge, which extends from earth to heaven, and that the name of it is *Bifrost* ? You have surely seen it ; but, perhaps, you call it the RAINBOW. It is of three colours, is extremely solid, and constructed with more art than any work in the world. But although it be so very strong, it will nevertheless be broke in pieces, when the sons of *Muspell*, those mischievous Genii, after having traversed the great Rivers of Hell, shall pass over this Bridge on horseback. Then, says Gangler, It appears to me that the Gods have not executed their work truly and faithfully, in erecting a Bridge so liable to be broken down, since it is in their power to perform whatever they please. The Gods, replied Har, are not to be blamed on that account. *Bifrost* is of itself a good bridge ; but there is nothing in nature that can hope to make resistance, when those Genii of Fire sally forth to war (A).

But, says Gangler, What did the Universal Father do, after he had built Asgard ? Har answered, He in the beginning established Governors (B) ; and ordered them to decide whatever differences should arise among men, and to regulate the government of the celestial

celestial city. The assembly of these judges was held in the plain called *Ida*, which is in the middle of the divine abode. Their first work was to build a Hall, wherein are Twelve Seats for themselves (c), besides the throne which is occupied by the Universal Father. This Hall is the largest and most magnificent in the world. One sees nothing there but gold, either within or without. Its name is *Gladbeim* *, or the Mansion of Joy. They also erected another Hall, for the use of the Goddesses. It is a most delightful and delicate structure: they call it *Vinglod*, or the Mansion of Love and Friendship. Lastly, they built a house, wherein they placed furnaces, hammers, an anvil, and all the other instruments of a forge; then they worked in metal, stone, and wood; and composed so large a quantity of the metal called Gold, that they made all their moveables, and even the very harness of their horses of pure Gold: hence that age was named the Golden Age (d). This was that age which lasted till the arrival of those women, who came from the country of the Giants, and corrupted it. Then the Gods seating themselves upon their thrones, distributed justice, and took under consideration the affairs of the DWARFS; a species of beings bred in the dust of the earth; just as worms are in a dead-carcase. It was indeed in the body of the Giant YMIR, that they were engendered, and first began to move and live. At first they were only worms; but by order of the Gods, they at length partook of both human shape and reason; nevertheless, they always dwell in subterraneous caverns, and among the rocks (e).

Here follows some verses of the Voluspa, accompanied with a long list of the principal Dwarfs. Some of which are said to dwell in the rocks, and others in the dust, &c.

RE-

* *Glad-beim*, is literally in English GLAD-HOME. T.

REMARKS ON THE SEVENTH FABLE.

(A) "When those Genii of Fire
 "sally forth to war."'] It is very
 remarkable that this menace should
 so often occur. But the 'Gothic
 'and' Celtic nations were in ge-
 neral persuaded, that nature was
 in continual danger; and that its
 secret and public enemies, after
 having for a long time undermin-
 ed and shaken it, would at last
 bring on the great day of its ge-
 neral ruin. This melancholy idea
 must, I think, have had its rise
 from some of those disorders, to
 which our world is often exposed;
 at which times one would almost
 believe that the powers who go-
 vern it, were engaged in war with
 each other. And although this
 idea must have prevailed more ex-
 tensively, and been more easily
 impressed in those climates where
 the seasons, subject to sudden and
 violent revolutions, often present
 nature under a languishing, or
 convulsed appearance: yet it is
 well known that there is scarcely
 any people, but what have had
 expectations of the end of the
 world; and have accordingly re-
 presented it some way or other;
 either as effected by a deluge, or a
 conflagration: or, lastly, under the

veil of some allegory; as by a bat-
 tle between good and evil Genii.
 The EDDA employs all these three
 means at the same time: such deep
 root had this doctrine taken in the
 minds of the poets, the theologians
 of the north.

(B). "He established gover-
 "nors."'] The legislators of the
 Scythians represented God him-
 self, as author of the Laws which
 they gave to their fellow citizens.
 Neither ought we to esteem this
 pretence of theirs as altogether a
 political imposture. When men
 had brought themselves to look
 upon their Gods as the protectors
 of Justice and integrity; the Laws,
 which gave a public sanction to
 those virtues, being regarded as
 the expression of the divine will,
 might naturally enough be called
 the Work of the Gods. This man-
 ner of speaking, though misunder-
 stood afterwards, would be suffi-
 ciently authorized by that respect
 and gratitude, which so great a
 benefit would inspire. It is well
 known that among all nations, the
 administration of justice was at
 first an office of the priest-hood.
 The 'Teutonic and' Celtic tribes
 retained

retained this custom longer than most other people. All the ancients assure us, that the priests among the Gauls were arbiters, not only of private differences, but even of national disputes: that they disposed of controverted goods, excommunicated the contumacious, and inflicted death upon the guilty. Who could help trembling before governors, who, to speak in the language of the EDDA, distributed justice in the name of the Supreme God? In effect, both Cæsar and Tacitus inform us that among the Germans, none but the Priests had a right to inflict penalties; and this, not in the name of the Prince or People, but in the name of the God of Armies, in the name of that God, who had appointed them Governors. (V. Tacit. Germ. c. 7. Cæsar. l. 6.) Hence it was that these nations, when they embraced christianity, were beforehand so disposed to attribute to the Christian Priests and Bishops that unlimited and supernatural power; and to have for their decisions that implicit submission, as well as the blind reverence for their persons, which have been so long the misfortune and disgrace of humanity.

"Seats for themselves." These Judges were Twelve in number. Was this owing to there being Twelve primary Deities among the 'Gothic nations *', as there were among the Greeks and Romans? This I shall not take upon me to decide: but I think one may plainly observe here the first traces of a custom, which hath extended itself to a great many other things. Odin, the conqueror of the north, established a supreme court in Sweden, composed of Twelve Members, to assist him in the functions of the priesthood and civil government. This doubtless gave rise to what was afterwards called the Senate. And the same establishment in like manner took place in Denmark, Norway, and other northern states. These Senators decided in the last appeal all differences of importance; they were, if I may say so, the Assessors of the Prince; and were in number Twelve, as we are expressly informed by Saxo, in his life of king Regner Lodbrog. Nor are other monuments wanting, which abundantly confirm this truth. We find in Zealand, in Sweden near Upsal, and, if I am not mistaken, in the county of Cornwall also, large stones, to the amount of

(c) * Wherein are Twelve Twelve, ranged in the form of a circle;

circle, and, in the midst of them, one of superior height. Such, in those rude ages, was the Hall of Audience; the stones that formed the circumference, were the seats of the senators, that in the middle the throne of the king. The like monuments are found also in Persia, near Tauris. Travellers frequently meet there with large circles of hewn stones; and the tradition of the country reports, that these are the places where the *Cœurs*, or Giants, formerly held their councils. (Vid. Chardin's Travels into Persia, Vol. III. p.

.) I think one may discover vestiges of this ancient custom, in the fable of the Twelve Peers of France, and in the establishment of Twelve Jurymen in England, who are the proper Judges, according to the ancient laws of that country. T.

(D) " Named the Golden Age."] This Golden Age of the Edda is not worthy to be compared with that of the Greek poets; but in return, it may perhaps have this advantage over the other, that it is not altogether without real existence. There is no doubt but this Mythology, like all others, perpetually confounds the natural Deities, with those persons who were only deified by men, and to whom were ascribed

the names of the former. Men, who rendered themselves illustrious by some noble invention, or by their attachment to the worship of the Gods, received the names of those Gods after their decease; and it was a long time before the following ages thought of distinguishing the one from the other. Among our Scythian ancestors, the first men who found out a mine of gold, or any other metal; and knew how to work that metal, and make something ornamental out of it, were doubtless regarded as divine persons. A mine discovered by chance, would easily afford and furnish out that slight magnificence; of which the Edda has here preserved a faint remembrance.

(E) " Dwell . . . among the " rocks."] This passage deserves attention. We may discover here one effect of that ignorant prejudice, which hath made us for so many years regard all arts and handicrafts, as the occupation of mean people and slaves. Our Celtic and Gothic ancestors, whether Germans, Scandinavians or Gauls, imagining there was something magical, and beyond the reach of man in ' mechanic ' skill and industry, could scarcely believe that an able artist was one of their own species, or descended from

from the same common origin. This, it must be granted, was a very foolish conceit; but let us consider what might possibly facilitate the entrance of it into their minds. There was perhaps some neighbouring people, which bordered upon one of the Celtic 'or Gothic' tribes; and which, although less warlike than themselves, and much inferior in strength and stature, might yet excel them in dexterity, and adding themselves to manual arts, might carry on a commerce with them sufficiently extensive, to have the fame of it spread pretty far. All these circumstances will agree well enough with the Laplanders: who are still as famous for their magic, as remarkable for the lowness of their stature; pacific, even to a degree of cowardice; but of a mechanic industry, which formerly must have appeared very considerable. The stories that were invented concerning this people, passing through the mouths of so many ignorant relators, would soon acquire all the degrees of the marvellous, of which they were susceptible. Thus the DWARFS soon became, (as all know, who have dipped but a little into the ancient romances) the forgers of enchanted armour, upon which nei-

ther swords, nor conjurations could make any impression. They were possessed of caverns, full of treasure, intirely at their own disposal. This, to observe by the bye, hath given birth to one of the Cabalistic doctrines, which is perhaps only one of the branches of the ancient northern theology*. As the dwarfs were feeble, and but of small courage; they were supposed to be crafty, full of artifice and deceit. This, which in the old romances is called DISGUISE, is the character always given them in those fabulous narratives. All these fancies having received the seal of time and universal consent, could be no longer contested; and it was the business of the poets to assign a fit origin for such ungracious beings. This was done in their pretended rise from the dead, carcase of a great Giant. The Dwarfs at first were only the maggots, engendered there by its putrefaction: afterwards the Gods bestowed upon them understanding and cunning. By this fiction the northern warriors justified their contempt of them, and at the same time accounted for their small stature, their industry, and their supposed propensity for inhabiting caves and clefts of the rocks. After all, the notion is not

* *La Theologie Celtique. Fr. Orig.*

not every where exploded that there are in the bowels of the earth ' FAIRIES †', or a kind of dwarfish and tiny beings, of human shape, remarkable for their riches, their activity and malevolence. In many countries of the North, the people are still firmly

persuaded of their existence. In Iceland, at this day, the good folks shew the very rocks and hills, in which they maintain that there are swarms of these small subterraneous men, of the most tiny size, but most delicate figures.

† I have, in this one place of the translation, applied the word FAIRIES, in our common English notion of it :—But our author has generally, throughout this work, used the French word *Fées*, (i. e. FAIRIES) to signify, not the little imaginary dwarfish beings, to which we appropriate the word ; but to express the Fates or Destinies ; or these inferior female Divinities that are assigned to watch over the lives and fortunes of individuals.—In this he seems rather to have had an eye to the Oriental fables, than to those of genuine Gothic origin : however, the duty of a translator requiring me to follow him, I beg leave here to apprise the reader of this our author's application of the word.

THE EIGHTH FABLE.

Of the Holy City, or Residence of the Gods.

G ANGLER demanded : Which is the capital of the Gods, or the sacred city ? Har answers, it is under the Ash *Ydrasil* ; where the Gods assemble every day, and administer justice (A). But, says Gangler, What is there remarkable with regard to that place ? That Ash, says Jafner, is the greatest and best of all trees. Its branches extend themselves over the whole world, and reach above the heavens. It hath three roots, extremely distant from each other :
the

the one of them is among the Gods ; the other among the Giants, in that very place where the abyſs was formerly ; the third covers *Niflheim*, or Hell ; and under this root is the fountain *Vergelmer*, whence flow the infernal rivers : this root is gnawed upon below by the monſtrous ſerpent *Nidhoger*. Under that root, which ſtretches out towards the land of the Giants, is alſo a celebrated ſpring, in which are concealed Wiſdom and Prudence. He who has poſſeſſion of it is named *Mimis* ; he is full of wiſdom, becauſe he drinks thereof every morning. One day the Univerſal Father came and begged to drink a cup of this water ; but he was obliged to leave in pledge for it one of his eyes, according as it is ſaid in the VOLUSPA : “ Where haſt thou concealed thine eye, “ ODIN ? I know where ; even in the limpid fountain of *Mimis*. Every morning does *Mimis* pour “ Hydromel (or Mead) upon the pledge he received “ from the Univerſal Father. Do you, or do you “ not, underſtand this ? (B).” The third root of the Aſh is in heaven, and under it lies the holy fountain of TIME-PAST. ’Tis here that the Gods ſit in judgement. Every day they ride hither on horſeback, paſſing over the Rainbow, which is the bridge of the Gods. Theſe are the names of the horſes of the Gods : *Sleipner* is the beſt of them ; he hath eight feet, and he belongs to Odin. The others are *Gladcr*, *Gyler*, &c. The horſe of the God *Balder*, was burnt along with his maſter. As for Thor, he goes on foot to the tribunal of the Gods, and fords the rivers *Kormt*, *Gormt*, &c. All theſe is he obliged to croſs every day on foot, in his way to the Aſh *Ydraſil* ; for the Bridge of the Gods is all on fire. How comes it to paſs, interrupted Gangler, that the Bridge *Bifroſt* is on fire ? That, ſays Har, which you ſee red in the Rainbow, is the fire which burns in heaven : for the Giants of the mountains would climb up to heaven
by

by that Bridge, if it were easy for every one to walk over it.

There are in heaven a great many pleasant cities, and none without a divine garrison. Near the fountain, which is under the Ash, stands a very beautiful city, wherein dwell three virgins, named *Urda*, or the PAST; *Verdandi*, or the PRESENT; and *Skeulda*, or the FUTURE. These are they who dispense the ages of men; they are called *Nornies*, that is, Fairies*, or Destinies. But there are indeed a great many others, besides these, who assist at the birth of every child, to determine his fate. Some are of celestial origin; others descend from the Genii; and others from the Dwarfs: as it is said in these verses, "There are "*Nornies* of different originals: some proceed from "the Gods, some from the Genii, and others from "the Dwarfs."—Then, says Gangler, if these *Nornies* dispense the destinies of men, they are very unequal in their distribution; for some are fortunate and wealthy, others acquire neither riches nor honours; some come to a good old age, while others die in their prime of life. Har answers, The *Nornies*, who are sprung of a good origin, are good themselves, and dispense good destinies: but those men to whom misfortunes happen, ought to ascribe them to the evil *Nornies* or Fairies (c.) Gangler proceeds, and desires to know something more concerning the Ash. Har replied, What I have farther to add concerning it is, that there is an eagle perched upon its branches, who knows a multitude of things: but he hath between his eyes a sparrow-hawk. A squirrel runs up and down the Ash, sowing misunderstanding between the eagle and the serpent, which lies concealed at its root.

Four

* *Nornir*, Isl. is rather Fates, or Destinies, *Parcae*. I have therefore chose to retain the original word in some of the following passages, rather than render it FAIRIES, after M. Mallet. T.

Four stags run across the branches of the tree, and devour its rind. There are so many serpents in the fountain whence spring the rivers of hell, that no tongue can recount them, as it is said in these verses. "The large Ash suffers more than one would believe, "A stag eats and spoils it above; it rots on the "sides; while a serpent gnaws and corrodes it below." And also in these, "Under the great Ash "are many serpents, &c." They relate besides, that the Fairies or Destinies who reside near the fountain of the PAST, draw up water thence, with which they bedew the Ash, to prevent its branches from growing withered and decayed. Of so purifying a nature is that water, that whatever it touches becomes as white as the film within an egg. There are upon this subject very ancient verses, to this effect, "The great "and sacred Ash is besprinkled with a white water, "whence comes the dew which falls into the valleys, "and which springs from the fountain of PAST- "TIME." Men call this the Honey-dew, and it is the food of bees. There are also in this fountain two swans, which have produced all the birds of that species.

REMARKS ON THE EIGHTH FABLE.

(A) "Administer justice."] men. The ancient 'Gothic and' We see in the preceding fable, Celtic nations for a long time had that the Gods assemble together no other place of rendezvous, than in the open air, in a valley: Here some tree remarkable for its size is their principal residence, under and age. The states of East Frieze- an Ash-Tree. In this, as in other land, even so late as the thirteenth things, the Gods are made to conform themselves to the manners of large oaks which grew near An- rich;

rich; and it is not more than three centuries ago, that most of the German princes held their conferences under trees †. The aversion these people had for inclosed places; the fear of putting themselves into the power of a perfidious chieftain, who, fortified in his castle, was stronger than the laws and magistrates: and lastly, that ancient impression, not even yet worn entirely out, with which their religion had inspired them in favour of trees; these are probably the causes of the singular custom here alluded to in the EDDA.

(a) "Do you, or do you not understand this?" To this I can only answer in the negative. This whole description is most certainly allegorical. We meet in it indeed with some glimmering rays of light, but they are so transient and so broken, that one may

fairly own, the whole is unintelligible. One of the translators of the EDDA will have *Minis* to be *Minos*; I am no more warranted by reason to oppose him in this, than he was to entertain such a conceit.

(c) "The evil Fairies." Here we have a compleat theory of Fairyism. In this passage of the EDDA we have the bud and germ (as it were) of what the ancient romances * and popular superstitions have so widely branched, and applied to such a variety of things. All the Celtic and Gothic tribes have had a great veneration for the Fairies, or Destinies; and not without reason, since every man's fate or fortune was in their hands. The romances inform us, that there were two kinds of them, the Good and Bad; but they distinguish them no farther. The three principal, according

† Vid. Keyfl. Antiq. Sept. p. 78, 79, 80.

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* The romances in which the FAIRIES and DESTINIES are used as synonymous, are not those of Gothic origin, but rather the Oriental tales and fables. The FAIRIES of our own northern ancestors, are properly what are called throughout this work the DWARFS: whereas our author applies the word *Fees* (FAIRIES) in nearly the same sense as the Latin *Nymphae* and *Parcae*; and perhaps this may be the sense in which it is generally used by his countrymen. The *Nornæ*, however, of the Edda, seem to be evidently the same with the *Wærd Sijters*, so famous in Gothic History and Romance. See Bartholin. *Causæ Contempt. Mert.* p. 610. Junii Etymol. Ang. (Verb. *WERDE*.)

ing to the Edda, are the PRESENT, the PAST, and the FUTURE; a circumstance which is wanting in the Greek fable of the *Parcae*, and which is in itself not badly imagined. The Romans, who enlarged their heaven, and increased the number of their Gods, in proportion as they extended their empire; having adopted these 'northern *' divinities, consecrated to them divers monuments, some of which have been recovered. These monuments agree very well with the EDDA †. They almost always present to view three females: the oracles these pronounced had rendered them famous. They were especially resorted to at the birth of a child. In many places there were caverns, where the people fancied they might enjoy the pleasure of their presence, and hear them speak. Some places in France retain still the name of the FAIRIES OVEN, the FAIRIES WELL, &c. Saxo, the Grammarian, speaks of a chapel, where king Fridleif went to consult them about his son Olaus, and he adds, that he saw three young women sitting there. Sax. l. 6. This superstition, so general throughout Europe, hath prevailed almost as long as that relating to witches

and sorcerers. We see, in the process or trial of the famous MAID OF ORLEANS, that she was accused of going often to a certain oak in a solitary place, to consult the FAIRIES (Fr. *Fées*.) These Fairies were, I believe, as to their origin, deified prophetesses. The Celtic and Teutonic women had a peculiar talent for improving all sorts of superstition; and turning every thing into omens. Those who had most distinguished themselves in this art, were deified, and became Goddesses after their decease; and as they had predicted the fate of men on earth, were believed still to do it in heaven.

This error is very ancient. In the time of Vespasian, there was, according to Tacitus, a female named *Velleda*, half a Prophetess, and half a Fairy, who, from the top of a tower where she lived reclus, exercised far and near, a power equal to that of kings. *Latè imperitabæ* are the words of the historian. The most illustrious warriors undertook nothing without her advice, and always consecrated to her a part of the booty. V. Tacit. Hist. l. 4 & 5. In general, one may observe, that the worship paid to women, hath always had here in Europe great ad-

* Fr. *Celtiques*.

† Vid. Keyfl. Ant. p. 33, 270, 396, 446.

advantage over that which was directed to men. The religious respect which was here paid to the Fairies or Deities, is of all the doctrines of the ancient religion *, that which hath longest prevailed. These fabulous divi-

* Fr. *La Religion Celtique.*

* * To the instances given by our author (in Note A) of the Gothic nations assembling under Trees, may be added the following in our own country, viz.

The Wapentake of SKIRZ-AKE in the West-riding of Yorkshire, is thought to have taken its name from a remarkable Oak, to which the inhabitants repaired upon public occasions, as at a general Convention of the District, &c. See Thoresby's Ducat. Leod. p. 84, 150.—— So Berkshire is thought to have been denominated from BEROKE, a bare, or disbarked Oak, to which, upon particular emergencies, the inhabitants were wont, in ancient times, to resort and consult about public matters. Camb. Brit. (by Gibson, 1 Ed. p. 137.)——The Translator of this Book knows a Manor in Shropshire, where the Manor-Court is held to this day under a very aged Ash-tree: there the Steward calls over the Copy-holders, and forms a Jury; and then adjourns the Court to a neighbouring inn, for the dispatch of business.

THE NINTH FABLE.

Of the Cities which are in Heaven.

G ANGLER says to Har, You tell me very wonderful things; but what are the holy cities to be seen in heaven? Har replies, There are many
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other very fine cities to be seen there. In one of them, called *Alfheim* (A), dwell the luminous Genii, but the black Genii live under the earth, and differ from the others still more in their actions than in their appearance. The luminous Genii are more splendid than the Sun; but the black Genii are darker than pitch. In these parts there is a city called *Breidablik*, which is not inferior to any other in beauty; and another named *Glitner*, the walls, columns and inside of which are gold, and the roof of silver *. There also is to be seen the city *Haminborg*, or the Celestial Mount, situated upon the frontiers, at the place where the bridge of the Gods touches heaven. The great city of *Valascialf*, which belongs to Odin, is all built of pure silver. There is the royal Throne, called *Lidscialf*, or the Terror of the Nations. When the Universal Father is seated upon it, he can view the whole earth. On the utmost limit of heaven, towards the south, is the most beautiful city of all: it is called *Gimle*. It is more brilliant and shining than the Sun itself, and will subsist even after the destruction of heaven and earth. Men of real goodness and integrity shall abide there for everlasting ages. The poem *VOLUSPA* speaks thus of it; "I know that
 "there is a place brighter than the Sun, and intirely
 "covered with gold, in the city of *Gimle*: there the
 "virtuous are to reside; there they shall live happy
 "throughout all ages (B)." Then Gangler demands, What will preserve that city when the black flame comes to consume heaven and earth? Har replied, We have been told, that there is towards the south, another heaven more elevated than this, called the Clear Blue; and above that a third heaven, still more elevated,

* The Edda of Goranson says *Afgulli*, of Gold.

elevated, called the Boundless. In this last we think the city of *Gimle* must be seated, but it is at present inhabited only by the luminous Genii.

REMARKS ON THE NINTH FABLE.

(A) " In a city named Altheim."] *Altheim* signifies in Gothic, the abode of the Genii, that is, of the Fairies of the male sex. We may observe, that they are of different characters, Good and Bad; for there is no probability, that any one good quality could be ascribed to creatures blacker than pitch. It is needless to observe, that all the 'Gothic and' Celtic nations have had these Genii. The romances of Chivalry are full of allusions to this imaginary system. The same opinions prevailed among the Persians. In many places of High Germany, the people have still a notion, that these Genii come by night, and lay themselves on those they find sleeping on their backs; and thus produce that kind of suffocation which we call the Night Mare. (See Keyser, *Antiq. Sept.* p. 500.) In the same manner they accounted for those luxurious and immodest allusions, so common in dreams; hence are derived the

fables of Incubuses and Subcubuses; and that general opinion that there were Genii or Sylphs of both sexes, who did not disdain the embraces of mortals. With one single fiction, so fruitful as this, they might have run through the whole world of nature, and not have left a single phenomenon unaccounted for. To do this there was only occasion for Good and Bad Genii, as we have seen above. With regard to the Bad, they were particularly dreaded at the hour of noon; and in some places they still make it a point of duty to keep company at that hour with women in childbed, for fear the Demon of Noon should attack them, if left alone. This superstition hath prevailed no less in France, than elsewhere; though it came from the east. St. Basil recommends us to pray to God sometime before noon, to avert this danger. The Celtes with the same view, offered sacrifices. One says pleasantly, the true

true Demon of noon is hunger, German, *Gentil fac: Exercit. V.* when one has nothing to satisfy it *. If one looks back upon so many chimerical terrors, and so many painful and absurd observations, from which we are at this day delivered; who but must applaud the progress of literature and the sciences? See, upon this subject, a dissertation of the learned Mr Schultze, in his *Exerc. ad*

(2) "Live happy throughout all ages." We shall see this subject treated in a more extensive manner in another place of the *EDDA*, for which (to avoid repetitions) I shall reserve many remarks I have to make on this important passage.

* Vid Keyser. *Antiq. Sept.* p. 500.—The same author gives a very curious passage from an ancient *SCALD*, concerning the *ELFS*. See p. 501, 502.

THE TENTH FABLE.

Of the Gods to be believed in.

GANGLER goes on, and asks, Who are the Gods, whom men ought to acknowledge? Har, answers, There are twelve Gods, whom you ought to serve. Jafner adds, Nor are the Goddesses less sacred. Thridi proceeds, The first and most ancient of the Gods is ODIN. He governs all things. And although the Gods are powerful, yet they all serve him, as children do their father (A). His spouse FRIGGA foresees the destinies of men, but she never reveals what is to come, as appears from that conversation in verse which Odin one day held with *Loke*. "Senseless *Loke*, why wilt thou pry into the fates?" Frigga

"Frigga alone knoweth what is to come, but she never discloseth it to any person." Odin is called the Universal Father, because he is the Father of all the Gods. He is also called the Father of Battles, because he adopts for his children all those who are slain with their swords in their hands. He assigns them for their place of residence, the palaces of *Val-hall* and *Vingolf*, and bestows upon them the title of *Heroes* (B). He has a great many other names, as *Hænga-Gud*, &c. [*here forty-six names are enumerated.*]

A great many names indeed! says Gangler: surely that man must be very learned who knows them all distinctly, and can tell upon what occasions they were given. Har replies, It requires, no doubt, a tolerable memory, to recollect readily all these names. But I will intimate to you however, in a few words, what principally contributed to confer them upon him: it was the great variety of languages (B): for each people being desirous to adore him, and address their vows to him, they have been obliged to translate his name each into his own language. Some of his other names have been owing to adventures, which have happened to him in his travels, and which are related in the ancient histories. Nor can you ever pass for a man of learning, if you are not able to give an account of all these wonderful adventures.

REMARKS ON THE TENTH FABLE.

(A) "As children do their fathers than this passage, with regard to the supremacy of ONE God. The name of *As*, or *Lord*, is again ascribed to him in this place

place. The Gauls, in like manner, called him also *Æs*, or with a Latin termination *Efus*: for several manuscript copies of Lucan, who speak of this God, give the word *Efus*, without the asperate *. I have said elsewhere, that Suetonius positively asserts the same thing of the Etruscans. The Roman authors have often called him the *Mars* of the Celtic people; because, as the EDDA clearly shows here, he was the same with the God of War. Wherefore, (although the learned Abbé Bannier has maintained the contrary) this *Efus*, whose name occurs in the monuments of the cathedral of Paris, is, at one and the same time, the Supreme God, and, to speak with the EDDA, the Father of Battles; as P. Pezron had advanced. (See La Mythol. & les Fables expliq. T. II. p. 650, &c. Ed. Quarto.) Mons. Pelloutier, in my opinion, hath proved, beyond all doubt, that the Supreme God of the Celts. *Efus*, *Teut* or *Odin*, was the God of War. (See Hist. des Celtes, T. II. c. 7.) It is to no purpose to object, that the Father of the Gods and Men could not

at the same time be called the Father of Combats, without manifest contradiction; for the EDDA establishes this to be the fact too strongly to be disputed. Besides, contradictions do not always hinder an opinion from being received. Various modifications and distinctions are found out to clear up the difficulty. But there was no great need of any here; for the 'Goths and' Celtes regarded war as a very sacred occupation. It furnished, according to them, opportunities for displaying courage; and of fulfilling the views of providence; which was to place us here as in a field of battle; and only to grant its favours as the peculiar rewards of fortitude and valour.

(B) "It was the great variety of languages." This reasoning upon the names of Odin, may contain something of truth in it. The text recounts a great number of these names, which I have suppressed, out of regard to those ears which are not accustomed to Gothic sounds. 'Tis certain that almost all the names ascribed to the

* Vid. Kcyfl. Antiq. p. 139, &c. 187.—The passage referred to in Lucan, is this:

*Et quibus immitis placatur sanguine caeso
Tentates; borrensque feris altaribus Hirsus.*

Pharsal. L. I.

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the Supreme Deity, are either epithets taken from the qualities attributed to him, or the places where he was worshiped, or from the actions he had performed, &c. This diversity of names hath often misled those of the learned, who have applied themselves to the study of the Celtic religion, just in the same manner as hath happened to those, who applied themselves to the Greek and Roman mythology. In the ancient Icelandic poetry, we find the Supreme God denominated in more than a hundred and twenty-six different phrases. They are all enumerated in the *Scalda*, or Poetic Dictionary. It would therefore (as Gangler observes) require some application, to give the reasons of all these different denominations, many of which allude to particular events.

THE ELEVENTH FABLE.

Of the God Thor, the Son of Odin.

HEREUPON Gangler demanded, What are the names of the other Gods? What are their functions, and what have they done for the advancement of their glory? Har says to him, The most illustrious among them is THOR. He is called *Afa Thor*, or the Lord Thor; and *Ake-Thor*, or the Active Thor. He is the strongest and bravest of Gods and Men (A). His kingdom is named *Thrudwanger*. He possesses there a palace, in which are five hundred and forty Halls. It is the largest house that is known; according as we find mentioned in the poem of *Grimnis*.
 “ There are five hundred and forty Halls in the
 “ Windīg Palace of the God Thor; and I believe
 “ there is no where a greater fabric, than this of the
 “ eldest

" eldest of sons." The Chariot of Thor is drawn by two He-Goats. It is in that Chariot that he goes into the country of the Giants; and thence they call him the rapid Thor. He likewise possesses three very precious things. The first is a Mace, or Club, called *Mjolner*, which the Giants of the Frost, and those of the Mountains, know to their cost, when they see it hurled against them in the air: and no wonder; for with that Mace has this God often bruised the heads of their fathers and kindred. The second jewel he possesses, is called the Belt of Prowess; when he puts it on, he becomes as strong again as he was before. The third, which is also very precious, are his Gauntlets, or Gloves of Iron, which he always wears when he would lay hold of the handle of his Mace. There is no person of so much learning, as to be able to relate all his marvellous exploits; I myself could tell you so many, that day would end much sooner, than the recital of what immediately occur to me. Then says Gangler to him, I would rather hear something about the other Sons of Odin. To this Har answered in these words:

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REMARKS ON THE ELEVENTH FABLE.

(A) " Thor is the strongest of Gods and Men." The reader will recollect here, what I have said a little higher concerning this divinity of the northern nations *. The function ascribed to him of launching the thunder, made him pass for the most warlike and formidable of all the Gods. It was also Thor who reigned in the air, diff-

* Fr. *Des Cèltes*.

distributed the seasons, and raised or allayed tempests. "Thor, says Adam of Bremen, is the God who, according to these people, governs the thunder, the winds, the rains, the fair weather, and harvest." (See Hist. Eccles.) This Mace or Club, which he hurled against the Giants, and with which he crushed their heads, is doubtless the Thunder, which most frequently falls upon elevated places. He was in general regarded as a divinity favourable to mankind; as he who guarded them from the attacks of Giants and wicked Genii; whom he never ceased to encounter and pursue. The name of his place signifies, in Gothic, "the place of refuge from Terror." As he was the first-born of the Supreme God; or to speak in the language of the Edda, "The Eldest of Sons;" the first and principal intelligence proceeding from the union of the Deity with Matter; they have made him a middle divinity, a mediator between God and Man. It is probable that a great many people venerated him also, as the intelligence who animated the Sun and Fire. The worship of the Persians had in this respect, as in a great many others, the most exact resemblance to that of this people. The Persians held,

that the most illustrious of all created intelligences was what they paid homage to under the symbol of Fire or the Sun, wherein the intelligence resided. They called it *Mithras*, or the Mediator Lord. (The word *As* still signifies Lord, in Persian.) They, as the Scandinavians, kept a perpetual and sacred fire, in consequence of this persuasion. The Scythians, according to Herodotus and Hesychius, adored this divinity under the title of *Gotho-Syrus*, which signifies The Good Star. This word *Syr* or *Seir*, which the Persians employed to denominate the Sun, seems to be the same with *Thor*, only in a different dialect. The ancient people of the north pronounced the *th* in the same manner as the English do at present; not very different from *s*. They had a particular character for that letter, which was afterwards lost in the other dialects of the Saxon language. All the Celtic nations have, in like manner, been accustomed to the worship of the Sun; either as distinguished from Thor, or considered as his symbol. It was a custom that every where prevailed in ancient times, to celebrate a feast at the winter solstice, by which men testified their joy at seeing this great luminary return again to this part of the heavens. They

sacrificed horses to him, as an emblem, says Herodotus, of the rapidity of this planet. This was the greatest solemnity in the year. They called it in many places, *Yole*, or *Yule*, from the word *Hiaul*, or *Houl*, which even at this day signifies the SUN, in the languages of Bas Bretagne, and Cornwall. When the ancient Pagan religion gave place to the Christian, the rejoicings, feasts and nocturnal assemblies which that festival authorized, indecent as they were, were not suppressed, left, by endeavouring to gain all, all should be lost. The church was content to sanctify the end of this feasting, by applying it to the nativity of our Lord; the anniversary of which happened to be much about the same time. In the languages of the north, *Joul*, or *Yule*, still signifies Christmas; and the manner in which this festival is celebrated in many places, as well as the old name itself, reminds us of many circumstances of its first original. (See Scheffer. Upsal. Antiq. c. 7. Pellout. Hist. des Celt. T. II. c. 12 *.) I have already observed, that in all the languages of the North, the day consecrated to the *Jupiter tonans* of the Romans, was transferred to the God *TAAO*, and was named *Tborfdag*, &c. that is THURSDAY.

* See also Keyd. Antiq. p. 159. &c. p. 349, 367. T

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THE TWELFTH FABLE.

Of the God Balder.

THE second son of Odin is named BALDER. He is of an excellent natural temper; and hath the universal praise of mankind: so handsome in his person, and of so dazzling a look, that he seems to dart forth rays of light (A). To make you comprehend the beauty of his hair, you should be informed that the whitest of all vegetables is called, the "Eye-brow of Balder." This God, so radiant and graceful, is also the most eloquent and benign; yet such is his nature, that the judgements he has pronounced can never be altered. He dwells in the city of *Breidablik*, before-mentioned. This place is in heaven, and nothing impure can have admittance there: this is confirmed by the following verses: "Balder hath his palaces in *Breidablik*, and there I know are columns, upon which are engraven verses, capable of recalling the dead to life."

The third God is he, whom we call NIORD. He dwelleth in a place named *Noatun*. He is ruler of the winds: he checks the fury of the sea, storms and fire (B). Whoever would succeed in navigation, hunting or fishing, ought to pray to this God. He is so rich, that he can give to his votaries kingdoms and treasures: and upon this account also he deserves to be invoked. Yet Niord is not of the lineage of the Gods. He was reared at *Vanheim*, that is, in the country

country of the VANES ; but the Vanes delivered him up an hostage to the Gods, and received in his place *Haner*. By this means a peace was re-established between the Gods and the Vanes. Niord took to wife *Skada*, the daughter of the Giant *Tbiaffe*. She prefers dwelling on the spot where her father inhabits, that is, in the land of the mountains ; but Niord loves to reside near the sea : yet they came at length to this agreement between themselves, that they should pass together nine nights among the mountains, and three on the shore of the sea. One day Niord, returning from the mountains, composed this song ; “ How do I hate the abode of the mountains ? “ I have only passed nine nights there ; but how “ long and tedious did they seem ! There one hears “ nothing but the howling of wolves, instead of the “ sweet singing of the swans *, who dwell on the sea- “ shores.” In answer to this. *Skada* composed the following verses : “ How is it possible for me to en- “ joy my rest on the couch of the God of the Ocean ; “ whilst birds in flocks returning each morning from “ the forest, awake me with their screamings ? ” Then *Skada* returned to the mountains, where her father dwells ; there snatching up her bow, and fastening on her snow-skates, she often employed herself in the chase of savage beasts.

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* It is very remarkable, that the ancient Icelandic bards should have got hold of that fabulous opinion of the SWAN's being a singing bird ; which so generally prevailed among the Greek and Roman poets. It would be a curious subject of disquisition, to inquire what could have given rise to so arbitrary and groundless a notion.—There can be no mistake about the bird here ; for the Icelandic words are the same with our English : *Sanguis Suana*, “ The song, or singing of SWANS.” *Cantus Cygnerum*.

REMARKS ON THE TWELFTH FABLE.

(A) " He seems to dart forth rays of light."] Of all the nations who have formerly adhered to the ' Gothic ' religion †, none have given us such a particular description of it as the Icelanders. If we are not therefore always able to prove, that some of the points contained in the doctrine of the EDDA have been universally received by other ancient nations of Europe ; must it be thence concluded, that these doctrines were unknown to them ? Analogy authorises us to judge the contrary. The conformities, we discover in that part which we know, may serve to answer for what remains unknown. But this reasoning, which I think well founded, shall not hinder me from seeking more positive proofs of that resemblance and conformity, as far as one can discover any traces of it amid the ruins of antiquity. There is in this place matter for the exercise of investigation. Who is this God Balder ? Was he known to the other nations of Europe ? It seems to me probable, that Balder is the same God, whom the Noricians and Gauls worshiped under the name of *Belenus*. This was a celebrated God among the Celtes. Many inscriptions make mention of him. We even find monuments, where he is exhibited according to his attributes. That which hath been long preserved at the castle of Polignac, represents him with a radiated head, and a large open mouth ; which exactly agrees with the picture here given of him in the EDDA ; as a God resplendent and eloquent. We easily see, that Belen and Balder came from the same origin, that is, from the Phrygian word *Bal* or *Balen*, which signifies King, and which they formerly applied to the Sun. Selden (de Diis Syria. Synt. II. c. 1.) thinks that the ancient Britons called him *Balartuacades*. This was the Apollo of the Greeks and Romans, the Sun considered as a benign and salutary con-

† Fr. *La Religion Celtique*.

constellation, who chased away maladies, animated the spirits, and warmed the imagination, that fruitful mother of poetry and all the other arts.

(a) " He checks the fury of " the sea, storms and fire."] This God, ' or at least a God with ' these attributes,' hath been adored by all the ancient ' nations ' of Europe, as well Goths as Celtes : ' as also by the Persians, and the people who dwell around the Euxine and Caspian seas. They all of them assigned a Genius or God to the waters, whether of the sea, or of rivers, or fountains. This God would not fail to be adored, and loaded with presents. In many places among the Gauls, they every year consecrated to him animals, precious stuffs, fruits, and gold and silver. Such was that small piece of water near Toulouse, into which great riches were thrown in honour of this Deity. They looked upon him as easily provoked, and upon his goodness as not a little precarious ; but such as was not ill adapted to the temper of him who was the master and director of so deceitful an element. Thus the Edda scruples to admit him into the family of the Gods. The common people, in divers places of Germany and the north, are still

persuaded that men owe him a yearly tribute ; and that when any body is drowned, this God hath carried him away. They call him, in Germany, *Der Nix*, and formerly in the north, *Nocken*. They had no other phrase to express a person's dying in the water, but " *Nocken hath taken him ;*" and hence, without doubt, is derived the French word *Noyer*, to drown. The Gauls called this divinity *Neitb*. They believed that he resided in the sea, and in pools. There was near Geneva, in the lake which goes by the name of that town, a rock consecrated to him, which still retains the name of *Neiton* ; a word approaching very near to that of *Noatun*, which, according to the Edda, is the residence of the God of Waters. The Romans retained both the worship and name of this God, who was adored by the ancient Celtic nations of Italy. In general, all the several people of Europe have had a great veneration for this Divinity, and nothing was more difficult than to bring them off from the worship they paid him ; this furnished subject for the prohibitions of many a council. Even within the bosom of the Christian Church, the people long continued to repair in crowds to certain fountains, in order to adore the beneficent Genius, who, by

an incomprehensible power, made vered them with flowers, and
the waters flow in equal and un- presents; and poured out liba-
interrupted abundance; they co- tions.

O fons Bandusiae, splendidior vitro;

Dulci digne mero; non sine floribus,

Cras donaberis hœdo . . .

THE THIRTEENTH FABLE.

Of the God Frey, and of the Goddess Freya.

NIORÐ had afterwards, at his residence of Noatun, two children, named FREY, and FREYA; both of them beautiful and vigorous. Frey is the mildest of all the Gods. He presides over the rain, and the sun, and all the productions of the earth. He is to be invoked in order to obtain either fine seasons, or plenty, or peace; for it is he who dispenses peace and riches. Freya is the most propitious of the Goddesses. The place which she inhabits in heaven is called "The union of the people." She goes on horseback to every place where battles are fought, and asserts her right to one half of the slain; the other half belong to Odin. Her palace is large and magnificent; thence she sallies forth in the chariot, drawn by two cats. She lends a very favourable ear to the vows of those who sue for her assistance. It is from her that the Ladies have received the name, which we give them in our language. She is very much delighted with the songs of lovers; and such as would be happy in their amours ought to worship this Goddess.

Then

Then says Gangler, All these Gods appear to me to have great power : and I am not at all surpris'd (A) that you are able to perform so many great atchievements, since you are so well acquainted with the attributes and functions of each God, and know what is proper to ask of each in order to succeed. But are there still any more of them, besides those you have already named ?

REMARKS ON THE THIRTEENTH FABLE.

FREY is some inferior intelligence or divinity, who resided in the air : FREYA, who has often been taken for FRIGGA, is the Goddess of Love, the Venus of the Scandinavians. The ladies are called, in Danish, *Fruer* ; and, in ancient Gothic, the word Freya appears to have signified the same thing. This name has a remarkable analogy to the following words in the French language, viz. *Frayer*, to engender or spawn as fishes do ; and *Friand*, which anciently signified " full of desire : " as also to *Frijs*, which in Swedish signifies to be amorous, and to seek in marriage ; and *Friar*, a gallant. The name *Apbroditi*, which was given to Venus by the people of Greece, seems also to bear some affinity to this. Gallantry being one of the prin-

cipal virtues of every brave warrior, it was but right that the Goddess of Love should have the charge of rewarding one half, at least of those who had died with their swords in their hands.

(A) " I am not at all surpris'd, &c."] The people settled in Scandinavia, before the arrival of Odin, were a very simple race, and easily astonished. His conqueror subdued them as much by imposing on their minds, as by vanquishing their arms. Amazed at those successes, which their own ignorance had occasioned, and was not able to account for ; they very wisely sent to Odin himself, to inquire the cause. We have seen that this was the end which GANGLER, or the king who assumed that name, proposed

to himself. Here he learned so many new circumstances concerning the functions of the several Gods, and the worship to be paid them in order to secure their favour, that he thought he had discovered the mystery, and was now in a condition to cope with his rival.

THE FOURTEENTH FABLE.

Of the God Tyr.

HA R answered, There is the God TYR, who is the most bold and intrepid of all the Gods. 'Tis he who dispenses victories in war; and therefore warriors do well to pay their addresses to him. It hath become proverbial to say, of a man who surpasses others in valour, that he is as BRAVE AS TYR. Let me give you a proof of his intrepidity. The Gods one day would fain have persuaded the wolf FENRIS, their enemy, to permit himself to be chained up; but he, fearing lest they should never afterwards unloose him, persisted in his refusal, till Tyr put his hand, by way of pledge, into the mouth of this monster. The Gods not judging it proper to redeem the pledge by unchaining the wolf, he bit off the God's hand, severing it at that part, which has been ever since called ' *Uffitbr* ' or ' THE WOLF'S JOINT. From that time this God hath had but one hand. His remarkable prudence has given occasion to this form of expression, such a one is " sagacious as Tyr : " but it is believed, that he does not love to see men live in peace.

There is another God, named BRAGE, who is celebrated for his wisdom, eloquence and majestic air.

H

He

He is not only eminently skilled in poetry, but the art itself is called from his name *Brager*, and the most distinguished poets receive their names from him. His wife is called *Iduna*. She keeps in a box certain apples, which the Gods taste of, whenever they feel old age approaching; for these apples have the virtue of restoring youth to all who eat them: it is by this means that the Gods will subsist till the darkness of the last times. Hereupon Gangler cried out, Certainly the Gods have committed a great treasure to the guardianship and good faith of *Iduna*. Har smiling, says to him, And hence it happened, that they once ran the greatest risk in the world; as I shall have occasion to tell you, when you have learnt the names of the other Gods.

REMARKS ON THE FOURTEENTH FABLE.

Tyr was some inferior divinity, who presided particularly over battles. I do not believe that mention is made of him any where else except in the *Edda* and other Icelandic monuments. And yet it is certain that this God hath been adored by all the northern nations; since in all the different dialects of this people, the name of the third day of the week, which the Romans consecrated to Mars (*Dies Martis*) hath been formed from the name of *Tyr*. This day is called *Tyrfdag* in Danish and Swedish: and in the other dialects by a somewhat softer modulation, *Tisfdag*, *Difdag*, *Tufdag*,

TUESDAY, (See Vol. I. pag. 83.) Tacitus, here, as almost every where else, perfectly agrees with our monuments. He renders the name *Tyr*, by that of Mars, and makes him a subaltern, and inferior divinity to the God *Odin*, whom he describes under the name of Mercury.

As to the God *Brage*, we know nothing more of him than what we learn from the *Edda*; and yet the Gauls had likewise a God of eloquence, named by the Romans *Hercules Optimus*; but whether he was the same with *Brage* does not appear. The apples of *Iduna* are a very agreeable fiction. In this

part

part of the story we again discover the favourite system of the Celtes, respecting the insensible and continual decay of nature, and of the Gods, who were united to it, and depended upon it.

THE FIFTEENTH FABLE.

Of Heimdall, and some other Gods.

THERE is another very sacred and powerful Deity, who is called HEIMDALL. He is the son of nine Virgins, who are sisters. He is likewise called the "God with the Golden Teeth," because his teeth are of that metal. He dwells at the end of the bridge *Bifrost*, or the RAINBOW, in a castle called "the Celestial Fort." He is the sentinel or watchman of the Gods. The post assigned him is to abide at the entry into him, to prevent the Giants from forcing their way over the bridge. He sleeps less than a bird; and sees by night, as well as by day, more than a hundred leagues around him. So acute is his ear, that he hears the grass growing on the earth, and the wool on the sheep's back; nor doth the smallest sound escape him. Besides all this, he hath a trumpet, which is heard through all the worlds. This God is celebrated in the following verses:—
 "The CELESTIAL FORT is the castle where Heimdall resideth, that sacred guardian of heaven, who drinketh divine hydromel in the secure and tranquil palaces of the Gods."

Among the Gods we reckon also HODER, who is blind, but extremely strong. Both God and Men would be very glad if they never had occasion to pronounce

nounce his name* ; yet Gods and Men will long preserve the remembrance of the deeds performed by his hands. The ninth God is the silent VIDAR, who wears very thick shoes, but of so wonderful a con-texture, that by means of them he can walk in air, and tread upon water. He is almost as strong as the God THOR himself; and in all critical conjunctures, affords the Gods great consolation. The tenth God, VILE, or VALI, is one of the sons of ODIN and RINDA. He is bold in war, and an excellent archer. The eleventh is ULLER, the offspring of *Siffa*, and son-in-law of THOR. He is so quick in shooting his arrows, and so nimble in the use of his skates, that nobody can stand before him. He is also very handsome in his person, and possesses every quality of a hero ; wherefore it is very proper to invoke him in duels, or single combats. FORSETE is the name of the twelfth God : he is the son of Balder. He hath a palace in heaven, named *Glitner*. All who refer to him the decision of their controversies, return from his tribunal mutually satisfied. It is the most excellent tribunal that is found among Gods or Men, according to these verses. “ Glitner is the name of a “ palace, which is upheld by pillars of gold, and covered with a roof of silver. There it is that Forsete resides the greatest part of his time, who reconciles and appeases all sorts of quarrels.”

RE-

* This, I presume, alludes to FABLE XXVIII.

REMARKS ON THE FIFTEENTH FABLE.

I have no remark to offer upon this fable, but what every reader may make as well as myself. Most of the divinitics, mentioned here, are only known to us by the Edda. Perhaps some of them were unknown to the other ' Gothic and ' Celtic nations, and are only to be considered as companions of the great northern conqueror, who were deified in subsequent ages.

THE SIXTEENTH FABLE.

Of Loke.

SOME reckon LOKE in the number of the Gods ; others call him, " The calumniator of the Gods," " The artificer of fraud," " The disgrace of Gods and Men." His name is Loke. He is the son of the Giant *Farbauter* and of *Laufeya*. His two brothers are *Bileipter* and *Helblinde*, or Blind Death. As to his body, Loke is handsome and very well made ; but his soul is evil, light, and inconstant. He surpasses all ' beings ' in that science which is called Cunning and Perfidy. Many a time hath he exposed the Gods to very great perils (A), and hath often extricated them again by his artifices. His wife is called *Siguna*. He hath had by her *Nare*, and some other children. By the Giantess *Angerbode*, or Messenger of Ill, he hath likewise had three children. One is the wolfe *Fenris*, the second is the great Serpent of Midgard, and the third is *Hela*, or Death.

The

The Gods were not ignorant, that those children were breeding up in the country of the Giants; they were apprized by many oracles, of all the evils they must suffer from them; their being sprung from such a mother was but a bad presage; and from such a Sire was still worse. Wherefore the Universal Father dispatched certain of the Gods to bring those children to him. When they were come, he threw the Serpent down into the bottom of the ocean: But there the monster waxed so large, that he wound himself around the whole globe of the earth; and that so intirely, that at pleasure he can with his mouth lay hold of the end of his tail. Hela was precipitated into *Niflheim*, or hell; there she had the government of nine worlds given her, into which she distributes those that are sent her; that is, all who die through sickness or old age (B). Here she possesses vast apartments, strongly built, and fenced with large grates. Her hall is GRIEF; FAMINE is her table; HUNGER, her knife; DELAY, her valet; SLACKNESS, her maid; PRECIPICE, her gate; FAINTNESS, her porch; SICKNESS and PAIN, her bed; and her tent*, GUSING and HOWLING. The one half of her body is blue; the other half covered with skin, and of the colour of human flesh. She hath a dreadful terrifying look; and by this alone it were easy to know her.

* Or perhaps, her cushions, &c.

REMARKS ON THE SIXTEENTH FABLE.

(A) "He hath created the Gods, did not the (ticks he plays) Gods to very great perils; I them often exceed the bounds of should be inclined to call Loaz; rallery. Besides, the monsters the Momus of the northern Dei- he hath engendered, and who are along

along with their father, in the latter ages, to make rude assaults upon the Gods, plainly indicates a system little different from that of the Evil Principle. Notwithstanding, what hath been advanced by some learned men, this opinion was not unknown either to the Persians, 'Goths' or Celtes; perhaps indeed we ought, thus far only, to agree with them, that it did not belong to the ancient religion of either of these people. But the hazardous and labouring condition in which they believed all nature to be, and the assaults which it was to sustain at the last day, led them inseparably to imagine that there was a power who was at enmity with Gods and Men, and who wrought all the evils which desolate the universe. This was the occupation of *Ahrimanes*, among the Persians, and of *Loke*, among the Scandinavians. Loke produces the great serpent, which entirely encircles the world. This serpent, by some of the characteristics of it in this same Mythology, seems to have been intended as an emblem of corruption or sin. He also gives birth to *Hela*, or Death, that queen of the infernal regions, of whom the *Edda* gives us here so remarkable a portrait: And lastly, to the wolf *Fenris*, that monster who is to encounter the

Gods, and destroy the world. How could the Evil Principle have been more strongly characterized?

(B) "All who die through sickness or old age." *Gimbri & Celtiberi in acie exultabant, tanquam gloriose. & felicitate vitæ excessu. Lamentabantur, in morbo, quæ interitum & miserabiliter peritum.* Val. Max. c. 6. "The Gimbri and Celtiberi, leaped with joy in marching to battle, as being to quit this life in a manner equally happy and glorious; but bewailed themselves when consumed by distempers, alarmed at the thought of dying a shameful and miserable death." Here we have a proof, that this doctrine of the *Edda* was that 'all' of all the Celtic nations; and here we see what an impression it made upon their minds. I could accumulate ancient authorities still further in confirmation of it, but refer the reader to the preceding volume. (See Vol. i. p. 176, &c.) Let us observe, however, that the infernal region here described, where a punishment, rather disagreeable than cruel, is reserved for those who have died without their arms in their hands, is not an eternal Hell, but only an intermediate abode, or, if you will, a Prison, whence those who are confined will

will come forth at the last day, to be judged upon other principles; and to be condemned or absolved for more real virtues and vices. To this intermediate Hell was opposed an Elysium of the same duration; viz. *Valhalla*, or *Valhall*, of which we shall presently have ample mention. One sees with surprize, in attentively reading this Mythology, that the whole is better connected and the parts more dependant on one another, than in any other work of the same kind, that hath come to our knowledge. The inferior Gods, created along with this world, and united to it by their nature, and the conformity of their destiny, had every thing to fear at the last day from the enemies of nature. In order therefore to be the better able to resist them, they called home to them all the warriors, who had given proof of their valour by shedding their blood in battle. These, thus received into the residence of the Gods, were still exercised in all the operations of war, in order to keep them in breath, ready against the last great conflict. This was the great end to which all their pleasures and employments were directed. As to cowardly or inactive persons, what could the Gods have done with them, when they were thus threatened with an attack as sudden, as dangerous? They gave them up to the custody of Death, who was to punish their weakness with languor and pain. All this hath nothing to do with that Eternal Hell and Elysium, which we shall see sketched out in the *EDDA* with much more force and dignity; and where nothing will be regarded but fidelity, chastity, integrity and justice.

THE

THE SEVENTEENTH FABLE.

Of the Wolf Fenris.

AS to the Wolf FENRIS, the Gods bred him up among themselves ; Tyr being the only one among them who durst give him his food. Nevertheless, when they perceived that he every day increased prodigiously in size, and that the oracles warned them that he would one day become-fatal to them ; they determined to make very strong iron fetters for him, and presenting them to the Wolf, desired him to put them on to shew his strength, in endeavouring to break them. The Monster perceiving that this enterprize would not be very difficult to him, permitted the Gods to do what they pleased ; and then violently stretching his nerves, burst the chains, and set himself at liberty. The Gods having seen this, made a new set of iron chains, half as strong again as the former, and prevailed on the Wolf to put them on, assuring him in breaking these he would give an undeniable proof of his vigour. The Wolf saw well enough that these second chains would not be very easy to break ; but finding himself increase in strength, and that he could never become famous without running some risk, he voluntarily submitted to be chained. As soon as this was done, he shakes himself, rolls upon the ground, dashes his chains against the earth, violently stretches his limbs, and at last bursts his fetters, which he made to fly in pieces all about him. By these means he freed himself from his chains; and gave rise to the proverb which we still

apply, when any one makes strong efforts*. After this, the Gods despaired of ever being able to bind the wolf: wherefore the Universal Father sent Skyrner, the messenger of the God Frey, into the country of the black Genii, to a dwarf; to engage him to make a new bandage to confine Fenris†. That bandage was perfectly smooth, and as limber as a common string, and yet very strong, as you will presently see. When it was brought to the Gods, they were full of thanks and acknowledgments to the bringers; and taking the Wolf with them into the isle of a certain lake, they shewed him the string, entreating that he would try to break it, and assuring him that it was somewhat stronger than one would think, on seeing it so slender. They took it themselves, one after another into their hands, attempting in vain to break it; and then told him, that there was none besides himself who could accomplish such an enterprize. The Wolf replied, That string which you present to me is so slight, that there will be no glory in breaking it; or if there be any artifice in the manner of its formation, although it appear never so brittle, assure yourselves it shall never touch a foot of mine. The Gods assured him that he would easily break so slight a bandage, since he had already burst asunder shackles of iron of the most solid make; adding, that if he should not succeed, he would then have shown the Gods that he was too feeble to excite their terror, and therefore they

* In the Icelandic, *Leyfa* or *Lætþingi edr dregi* or *Droma*, i. e. according to Goranson's Latin version, *Solvi ex Lædingo, et extuli ex Droma*. DROMA is the name given in the EDDA, to this chain of the Gods. T.

† Goranson's Edition adds, " This nerve or string was made of six things, viz. of the noise made by cats feet; of a woman's beard; of the roots of mountains; of the nerves of bears; of the breath of fishes; and the spittle of birds, &c." (*with much more.*) T.

they should make no difficulty of setting him at liberty without delay. I am very much afraid, replied the monster, that if you once tye me so fast that I cannot work my deliverance myself, you will be in no haste to unloose me. I would not therefore voluntarily permit myself to be tied, but only to show you that I am no coward: yet I insist upon it, that one of you put his hand in my mouth, as a pledge that you intend me no deceit. Then the Gods, wistfully looking on one another, found themselves in a very embarrassing dilemma; till Tyr presented himself, intrepidly offering his right hand to the monster. Hereupon the Gods having tied up the Wolf, he forcibly stretched himself, as he had formerly done, and exerted all his powers to disengage himself: but the more efforts he made, the closer and straiter he drew the knot; and all the Gods (except Tyr, 'who lost his hand,') burst into loud peals of laughter at the sight. Observing him then so fast tied, as to be unable ever to get loose again, they took one end of the string, and having drilled a hole for it, drew it threw the middle of a large broad rock, which they sunk very deep into the earth; afterwards, to make it still more secure, they tied the end of the cord which came through the rock, to a great stone which they sunk still deeper. The Wolf, opening wide his tremendous jaws, endeavoured to devour them, and rushed upon them with violence. Which the Gods seeing, thrust a sword into his mouth, which pierced his under jaw up to the hilt, so that the point touched his palate. The howlings which he then made were horrible; and since that time, the foam flows continually from his mouth, in such abundance that it forms a river, called *Vam*, or *The Vices*. But that monster shall break his chain at the Twilight of the Gods, that is, at the end of the world (A).

Such

Such is the wicked race engendered by Loke. Hereupon Gangler says to Har, But since the Gods have so much to fear from the Wolf, and from all the other monsters whom 'Loke' hath produced; why have they not put them to death? Har replied, The Gods have so much respect for the sanctity of their tribunals, and cities of peace (B), that they will not have them stained with the blood of the Wolf; although the oracles have intimated to them, that he will one day be destructive to ODIN.

REMARKS ON THE SEVENTEENTH FABLE.

(A) "At the end of the world."] It cannot be doubted that the Wolf is the end of the Evil Principle, or of some power at enmity with nature. The river of Vices, said to flow from the foam of his mouth, is one of those strokes which manifestly indicate an allegory. I shall show in another place, that the passage we have now read, as well as all of the same kind occurring in the EDDA, are no other than figurative, and poetic ways of propounding that philosophic

doctrine of the Celtes, Stoicks, and some eastern sages, which affirms that the world and the inferior Gods must one day yield to their enemies, and be again reproduced, in order to fulfil a new series of destinies.

(B) "The sanctity of
"their cities of peace."] There were cities, where the holiness of the place forbid all quarrels and bloodshed.

THE EIGHTEENTH FABLE.

Of the Goddeffes.

G ANGLER asks, Who are the Goddeffes? The principal, replies Har, is FRIGGA (A), who hath a magnificent palace, named *Fensaler*, or the Divine Abode. The second is called SAGA. EIRA performs the function of physician to the Gods (B). GEFIONE is a virgin, and takes into her service all chaste maids after their death. FYLLA, who is also a virgin, wears her beautiful locks flowing over her shoulders. Her head is adorned with a golden ribband. She is entrusted with the toilette, and slippers of Frigga *; and admitted into the most important secrets of the Goddeffes. FREYA is the most illustrious of the Goddeffes, next to Frigga. She married a person named *Oder*, and brought him a daughter named *Noffa*, so very handsome, that whatever is beautiful and precious is called by her name. But *Oder* left her, in order to travel into very remote countries. Since that time Freya continually weeps, and her tears are drops of pure gold. She has a great variety of names; for having gone over many countries in search of her husband, each people gave her a different name; some calling her *Vanadis*, or the Goddeffes of Hope, &c. &c. She wears a very rich chain of gold.

* The Icelandic is, *Ok ber efi Friggjar : Ok gietr flaklatba kennar*, &c. i. e. according to Goranson's Latin version, "*Eique Pyxis Friggæ concredita est, ut et ejusdem Calcei.*" T.

gold. The seventh Goddess is SIONA. She employs herself in turning mens hearts and thoughts to love, and in making young men and maidens well with each other. Hence lovers bear her name. LOVNA is so good and gracious, and accords so heartily to the tender vows of men, that by a peculiar power which Odin and Frigga have given her, she can reconcile lovers the most at variance. VARA, the ninth Goddess, presides over the oaths that men make, and particularly over the promises of lovers. She is attentive to all concealed engagements of that kind, and punishes those who keep not their plighted troth. VORA is prudent, and wise, and so penetrating and curious, that nothing can remain hid from her. SYNIA is the portress of the palace, and shuts the gates against all those who ought not to enter: she also presides in trials, where any thing is about to be denied upon oath; whence the proverb, "Signia is not far from him who goes about to deny." The twelfth is called LYNA. She has the care of those whom Frigga intends to deliver from peril. SNOTRA is a wife and intelligent Goddess; men and women who are prudent and virtuous bear her name. GNA is the messenger whom Frigga dispatches into the various worlds, to perform her commands. She has a horse which runs over the air (c), and across the waters *. They reckon also SOL and BIL in the number of the 'Aes, or' Divinities; but their nature hath been already explained to you †. There are, besides, a great many virgins who officiate in Valhall, pouring out BEER and ALE for the Heroes, and taking care of the cups, and whatever belongs to the table. To this refers what

* The curious reader will find an additional passage here in Goranson's Latin translation.

T.

† This, I suppose, refers to FABLE VI, &c.

T

what is said in the poem of Grimnis, " I with *Rísta* " and *Místa* would supply me with the drinking " horns ; for they are the nymphs who should give " cups to the heroes. " These Goddeses are called *Valkyries* ; Odin sends them into the fields of battle, to make choice of those who are to be slain, and to bestow the victory. *GUDUR*, *ROSTA*, and the youngest of the ' Destinies or Fairies * who preside over Time, viz. *SKULDA* (or the FUTURE) go forth every day on horseback to chuse the dead, and regulate what carnage shall ensue. *IORD*, or the Earth, the mother of Thor ; and *RINDA*, the mother of *Vale*, ought also to be ranked among the Goddeses.

* Islandic, *Norn en yngsta*, i. e. *Nornarum natu Minima*. Goran-
son. T.

REMARKS ON THE EIGHTEENTH FABLE.

(A) " The principal is Frigga."] Goddess of Plenty, Fruitfulness and
I have already remarked that *Frigga* was the Earth, the spouse of Odin, and mother of the inferior Divinities ; and that *Thor* was her first-born. She, with these two other Gods, made that sacred Triad, who were served and attended with so much respect in the famous Temple of Upsal. *Frigga*, or *Frea*, was there represented as reposing upon cushions between *Odin* and *Thor* ; and by various emblems, was denoted to be the Goddess of Plenty, Fruitfulness and Pleasure. The sixth day of the week is *Frea's* day in all the northern languages, (sc. *FRIDAY* †) She being the mother of the whole human race, the people regarded one another as brethren, and lived in strict unity and concord, during the short time that her festivals lasted. *Non bella ineunt, said Tacitus respecting those seasons, non arma sumunt, clausum omne ferrum ; pax & quies tum tantum amata*. But as soon as these were over, they made

† See Vol. I. pag. 80.

made themselves amends for this forced state of quiet, and the God of war was only served with the more activity during the rest of the year. I have nothing to remark concerning the other Goddesses, who are only known to us by the EDDA, and who, for the most part, seem to have sprung from the brains of the northern SCALDS.

(B) "EYRA performs the function of Physician to the Gods." Tacitus informs us that the Germans had no other Physicians but their women. They followed the armies to stanch and suck the wounds of their husbands. In like manner, all the histories and romances of the north always represent the females, and often princesses, charged with this care. The same thing may be observed of almost all nations in their infancy. but no people had ever a stronger confidence in the women's skill in medicine, than our Celtic and 'Gothic' ancestors. "Persuaded," says Tacitus, that there was "something divine in that sex," they submitted, when sick, to their opinion and decision with that implicit confidence, which is due to supernatural knowledge. Indeed all the science of medicine that was employed in those times, was little else but magic applied to the cure

of diseases. The evils and the remedies were most commonly nothing else but lots, possessions, conjurations and enchantments. And the mountaineers in many parts of Europe, know of no other at this day. The superstition of shepherds and such like people, in this respect, is well known. The prejudices of these poor people, are only reliques of what all heads were once full of. After this, regret who will, the loss of ancient times!

(c) "She hath a horse, which runs over the air." The travels of Goddesses and Fairies through the air, are very common in all the poems and fables of the ancient inhabitants of the north, and most of the nations in Europe have thought in this respect along with them. When in process of time Christianity became prevalent, what had been formerly looked upon as a precious gift and signal mark of divine favour, was now regarded as the effect only of diabolical arts. The assemblies of ecclesiastics made very severe prohibitions, and denounced their anathemas against all those who should travel through the air in the night-time. In the ancient law of Norway, called "*Gulathing's Lagen*," c. I. we find this regulation, "Let the king and the
"bishop,

" bishop, with all possible care, midst of the air, on horseback,
 " make inquiry after those who ' or at least riding astride certain
 " exercise Pagan superstitions; ' animals. '(Vid. Keysser. Antiq.
 " who make use of magic arts; Sept. p. 88, 89.) There are few
 " who adore the Genii, of particu of our popular superstitions, but
 " lar places, or of tombs, or what may be traced up to some
 " rivers; and who by a diabolical opinion, which was consecrated by
 " manner of travelling, are transf the ancient religion of the ' Goths
 " ported from place to place, ' and' Celts. Nor need we al-
 " through the air," &c. A coun ways except those, which seem in
 " cil held at Rouen, and cited in some respect to hold a conformity
 " Burchard, contains a prohibition to doctrines or practices, which
 " of the same nature. (Conc. Ro- the Christian religion alone could
 " tem. L. I. c. 94. sect. 44.) In have taught us. One name substi-
 " some places the people are still of tuted for another, and an outside
 " opinion, even in our own days, varnish of devotion cannot so dis-
 " that witches are carried to their guise their original, but that it is
 " internal Sabbaths through the easily discovered by a skilful eye.

THE NINETEENTH FABLE.

Of Frey and Gerde.

THERE was a man named *Gimer*, one of the race of the Giants of the mountains; who had had by his wife *Orboda*, a daughter named *Gerde*, the most beautiful of her sex. One day *FREY* having ascended the throne of the Universal Father, in order to take a view of the whole world from thence; perceived towards the north a magnificent palace in the middle of a city, and a woman come out it, whose hair was so bright, that it gave lustre to the air and the waters. At that sight *Frey*, in just punishment of his audacity in mounting that sacred throne, was struck with sudden sadness, insomuch that, upon his return home, he could neither speak, nor sleep, nor drink; nor did any body dare so much as to inquire into the cause. However, *NIORD* ordered *Skirner*, the confident of *Frey*, to come to him, and charged him to demand of his master what sworn enemy he had, that thus he renounced all converse with mankind. *Skirner* promised to do this, and going to *Frey*, asked him boldly why he was so sad and silent. *Frey* answered, That he had seen a young woman so beautiful and finely shaped, that if he could not possess her, he should not long survive it; and that this was what rendered him so thoughtful. "Go therefore (adds he), obtain her for me in marriage, if you bring her to me, you shall have in recompence whatever you desire."

Skirner

Skirner undertook to do this, if Frey would make him a present of his Sword, which was so good, that it would of itself strow a field with its carnage, whenever the owner ordered it: Frey, impatient of delay, immediately made him a present of the sword; and Skirner setting out, obtained the young woman of her relations, who promised that she should follow him within nine nights after his departure, and that the nuptials should be solemnized in a place called *Barey*. Skirner having reported to Frey the success of his embassy; that god, full of impatience, pronounced these verses: "One night is very long; two nights are still longer; How then shall I pass the third? Many a time hath a whole month appeared to me shorter than the half of such a night." Frey having thus given away his sword, found himself without arms when he fought against *Bela*; and hence it was, that he slew him with the horn of a stag. Then, said Gangler, it seems to me very astonishing, that so brave a hero as Frey should give his sword away to another, without keeping one equally good for himself. He must have been in very bad plight, when he encountered with *Bela*; and I'll be sworn, he repented him heartily. That conflict was trifling, replied Har: Frey could have slain *Bela* with a blow of his fist, had he had a mind to it. But when the sons of Muspell, those wicked Genii, shall come to fight with the Gods; then he will have reason to be sorry indeed that he parted with his sword.

THE TWENTIETH FABLE.

Of the Food of the Gods.

BUT, says Gangler, if every man who has been slain in battle since the beginning of the world, repairs to the palace of ODIN, what food does that God affign to so vast a multitude? Har answered him; You have reason to say it is a vast multitude; yet will it still increase *ad infinitum*; nay, the Gods themselves shall desire, that it were still much more considerable, when the wolf FENRIS arrives at the last day (A). The number, however, never can be so great, but the flesh of the wild boar *Serimner* will suffice to sustain them; which, though dressed every morning, becomes entire again every night, I believe there are but few who are able to explain this matter to you, as it is described in those verses; the sense of which is to this effect: "The cook, *Andrimarr*, dresses the wild boar incessantly in his pot: "the heroes are fed with lard or fat of this animal, "which exceeds every thing in the world (B)." But, says Gangler, does Odin eat at the same table with the heroes? Har answered, The meat that is set before him, ODIN distributes to two wolves, known by the names of *Geri* and *Freki*: for as to himself, he stands in no need of food: wine is to him instead of every other aliment; according to what is said in these verses; "The illustrious father of "armies, with his own hands fattens his two wolves; the

“ the victorious ODIN takes no other nourishment to himself, than what arises from the unintermitted “ quaffing of wine.” Two ravens constantly sit upon his shoulders, and whisper in his ear whatever news they have seen or heard. The one of them is named *Hugin*, or Spirit; the other *Munnin*, or Memory. Odin lets them loose every day; and they, after having made their excursions over the whole world, return again at night about the hour of repast. Hence it is, that this god knows so many things, and is called the God of the Ravens. Gangler proceeds, and demands, And what is the beverage of the heroes, which they have in as great abundance as their food? Do they only drink water? Har says to him, You put a very foolish question. Can you imagine that the Universal Father would invite kings, and chiefs *, and great lords; and give them nothing to drink but water? In that case, certainly very many of those, who arrive at the palace of Odin, and who had endured cruel torments and received mortal wounds in order to obtain access thither, would have reason to complain: this honour would indeed cost them dear were they there to meet with no better entertainment. But you shall see, that the case is quite otherwise. For in VALHALL, there is a she goat, which feeds on the leaves of the tree *Lerada*. From her paps flows hydromel, or mead, in such great abundance, that it every day completely fills a pitcher, large enough to inebriate all the heroes (c). Truly, says Gangler, this is a very useful, and very surprising she goat: I fancy the tree she feeds upon, must have many singular

* The original Icelandic word is *Tarls* (Lat. *Duces*), whence is derived our title, *EARLS*; the word *Tarls* however had not acquired so precise a meaning.

gular virtues. Har answered him, What is related of a particular stag is much more marvellous. This stag also is in Valhall, and feeds upon the leaves of that same tree: there issues from his horns such an abundance of vapour, that it forms the fountain of *Vergelmer*, out of which arise the rivers that water the residence of the Gods. Gangler goes on, and says, Valhall must needs be an immense palace; yet I imagine there must often arise struggles and contests at the gate, among such a crowd of people as are continually thronging in and out. Har replied, Why do not you inquire, how many gates there are; and what are their dimensions? Then you would be able to judge, whether there be any difficulty in going in and out, or not. Know then, that there is plenty of seats and doors, as it is said in the poem of *Grimnis*; "I know that there are five hundred and forty gates in Valhall. Out of each, eight heroes may march abreast when going to battle, followed by crowds of spectators." A world of people! says Gangler; and Odin must needs be a great chieftain, to command so numerous an army. But tell me, How do the heroes divert themselves when they are not drinking? Every day, replies Har, as soon as they have dressed themselves, they take their arms; and entering the lists, fight, till they cut one another in pieces (D): this is their diversion: but no sooner does the hour of repast approach, than they remount their steeds all safe and sound, and return to drink in the palace of ODIN. Thus have you good reason to say, that Odin is the greatest and most mighty of lords; which is also confirmed to us by these verses, composed in honour of the Gods. "The ash *Udrasfil* is the greatest of trees; *Skidbladner*, of Vessels; *Odin*, of Gods; *Sleipner*, of Horses; *Bifrost*, of Bridges; *Brage*, of Scalds, or Poets; *Habroc*, of Hawks; and *Garmr*, of Hounds."

REMARKS

REMARKS ON THE TWENTIETH FABLE.

(A) " When the wolf *FENRIR* arrives at the last day." I have already remarked, that the *ÆDA* never loses sight of that grand event, the Destruction of the World. The inferior Gods were, at that time, to undergo rude assaults. This was pointed at in the preceding fable; where a reason is assigned why Frey will not be able to resist the attacks of the evil Genii. It was owing to this expectation that the inferior Gods received with pleasure warriors of approved valour, and such as they could depend on at the last times.

(B) " The heroes are fed with the fat of this animal." This description of the palace of Odin is a natural picture of the manners of the ancient Scandinavians and Germans. Prompted by the wants of their climate, and the impulse of their own temperament, they form to themselves a delicious paradise in their own way; where they were to eat and drink, and fight. The women to whom they

assign a place there, are introduced for no other purpose, but to fill their cups. One wild boar furnishes out the whole of this celestial banquet: for, not very nice, they were only solicitous about the quantity of their food. The flesh of this animal, as well as that of the Hog, was formerly the favourite meat of all these nations. The ancient Franks were no less fond of it; a herd of swine was, in their eyes, an affair of such importance, that the second chapter of the Salic Law, consisting of twenty articles, is wholly taken up in inflicting penalties on those who stole them. In Gregory of Tours, Queen Fredegond, in order to alienate the mind of the King from one Nectarius, blackens him with the crime of having stolen a great many Gammons or Hams, from the place where K. Chilperic laid up his provisions. The King did not consider this at all as a laughing matter, but took it in a very grave and serious light.

(C) " To

(e) "To inebriate all the "Heroes." Wine was very scarce in those times, and almost unknown. BEER was, 'perhaps,' a liquor too vulgar for the Heroes†; the EDDA therefore makes them drink Hydromel, or Mead, a beverage in great esteem among all the German nations. The ancient Franks made great use of it. Gregory of Tours, speaking of a certain lord who generally drank of it, adds, *Ut mos barbarorum habet*. Greg. Turon. L. 8. c. 3.

(v) "They cut one another in pieces." From this passage of the EDDA, we may form to ourselves an idea of the amusements of the ancient "Goths and" Celtes. "When they were not engaged in any real war, they endeavoured by the representation of battles, to gratify that fierce disposition which made them fond of the profession of arms. "The Goths are "extremely fond of throwing "their darts, and handling their "arms; and it is their daily practice, to divert themselves with "mock-fights:" says Isidore in his Chronic. The same prevailed

among the Gauls and Germans, as is plain from a passage in the fragments of Varro. To this custom we may ascribe the rise and establishment of Joustings and Tournaments. There are many institutions of this kind, whose origin is no less ancient. lost in the clouds of a very remote antiquity, whatever some learned men may assert, who assign them much later eras; not considering that customs are commonly more ancient than the first historian who speaks of them; and that a new name, or more regular form, which may have been given them, imply not necessarily their first beginning. In fact, we have never seen, nor ever shall see, any important custom spring up all at once, and establish itself with success, without there having existed something analogous to it beforehand, to prepare and lead mens minds to adopt it.

To return to the PALACE of ODIN; in order that the Heroes might repair betimes in the morning to the celestial Tilt-Yard, there was a Cock in the neighbourhood, which awaked them. At the great day of the overthrow of

† Yet we find in some of the Icelandic Odes, the Heroes rejoicing in the expectation that they should quaff BEER out of the skulls of their enemies, when once they were received into Valhall, or the Palace of ODIN. See below, Regner Lodbrog's Ode in this volume. T.

of the world, the shrill screams of VOLUSPA, a poem wherein this bird will be the first signal of have some flashes of true poetic the approach of the evil Genii. fire, amidst a great deal of smoke. This particular is related in the The passage is this:

" That animal which gives such a brilliancy to his golden crest,
 " hath already pierced with his cries the abode of the Gods: he hath
 " awakened the Heroes; they run to their arms; they run to the Fa-
 " ther of Armies. To his screams answer, under-ground, the dismal
 " cries of the Black Cock, which dwells in the palace of Death."

See Barthol. Antiq. Dan. p. 563.

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L

THE

THE TWENTY-FIRST FABLE;

Of the Horse Sleipner, and his Origin.

G ANGLER asked; Whence comes the horse *Sleipner*, which you mentioned; and to whom does he belong? Har replied, His origin is very wonderful. One day a certain architect came, and offered his service to the Gods, to build them, in the space of two years, a city so well fortified that they should be perfectly safe from the incursions of the Giants, even although they should have already penetrated within the inclosure of Midgard; but he demanded for his reward the Goddess Freya, together with the Sun and Moon. After long deliberation, the Gods agreed to his terms, provided he would finish the whole himself without any one's assistance; and all within the space of one single winter. But if any thing should remain to be finished on the first day of summer, he should entirely forfeit the recompense agreed on. On being acquainted with this, the architect stipulated that he should be allowed the use of his horse. And to this the Gods, by the advice of Loke, assented. This agreement was confirmed by many oaths, and concluded in the presence of many witnesses; for without this precaution, a Giant would not have thought himself safe among the Gods, especially if Thor had been returned from the expedition he had then taken into the east, to conquer the Giants. From the very first night then this workman caused

his
...E

his horse to draw stones of an immense bulk ; and the Gods saw with surprise, that this creature did much more work, than his master himself. The winter however was far advanced, and toward the latter end of it, this impregnable city had almost attained the summit of perfection. In short, when the full time was now expired all but three days, nothing was wanting to complete the work, except the gates, which were not yet put up. Then the Gods entered into consultation, and enquired of one another who among them it was that could have advised to marry Freya into the country of the Giants ; and to plunge the sky and heavens into darkness, by permitting the Sun and Moon to be carried away. They all agreed that Loke was the author of that bad counsel, and that he should be put to a most cruel death, if he did not contrive some way or other to prevent the workman from accomplishing his undertaking, and obtaining the promised reward. Immediately they laid hands on Loke ; who in his fright, promised upon oath to do whatever they desired, let it cost him what it would. That very night, while the architect was employing his horse, as usual, to convey stones to the place, there suddenly leaped forth a mare from the neighbouring forest, which allured the horse with her neighings. That animal no sooner saw her, but giving way to his ardour, he broke his bridle, and began to run after the mare. This obliged the workman also to run after his horse, and thus, between one and the other, the whole night was lost, so that the progress of the work must have been delayed till next morning. Then the architect perceiving that he had no other means to finish his undertaking, resumed his own proper shape and dimensions ; and the Gods now clearly perceiving that it was really a Giant with whom they had made their contract, paid no longer
any

any regard to their oath*, but calling the God Thor, he immediately ran to them, and paid the workman his salary by a blow of his mace, which shattered his head to pieces, and sent him headlong into hell. Shortly after Loke came and reported, that the architect's horse had begot a foal with eight feet. This is the horse named SLEIPNER, which excels all the horses that ever were possessed by Gods or men.

* The Gothic Deities seem to be guided by no very nice principles of Morality, any more than those of the Greeks and Romans. It is needless to observe what a dreadful effect, such an example as the above, must have on the conduct of their blind votaries. T.

THE

THE TWENTY-SECOND FABLE.

Of the Ship of the Gods.

GANGLER says to Har, You have told me of a vessel called *Skidbladner*, that was the best of all ships, Without doubt, replies Har, it is the best, and most artfully constructed of any; but the ship *Nagelfara* is of a larger size. They were Dwarfs who built *Skidbladner*, and made a present of it to Frey. It is so large, that all the Gods completely armed may fit in it at their ease. As soon as ever its sails are unfurled, a favourable gale arises, and carries it of itself to whatever place it is destined. And when the Gods have no mind to sail, they can take it into pieces so small, that being folded upon one another, the whole will go into a pocket. This is indeed a very well-contrived vessel, replied Gangler, and there must doubtless have been a great deal of art and magic employed in bringing it to perfection.

THE

THE TWENTY-THIRD FABLE.

Of the God Thor.

GANGLER proceeds, and says, Did it ever happen to THOR in his expeditions to be overcome, either by enchantment or downright force? HAR replied to him, Few can take upon them to affirm that ever any such accident befel this God; nay, had he in reality been worsted in any rencounter, it would not be allowable to make mention of it, since all the world ought to believe, that nothing can resist his power. I have put a question then, says Gangler, to which none of you can give any answer*. Then Jafnar took up the discourse, and said; True indeed, there are some such rumours ourrent among us; but they are hardly credible: yet there is one present who can impart them to you; and you ought the rather to believe him, in that having never yet told you a lie, he will not now begin to deceive you with false stories. Come then, says Gangler, interrupting him, I await your explication; but if you do not give satisfactory answers to the questions I have proposed, be assured I shall look upon you as vanquished. Here then

* The reader will remember that Gangler would have considered himself as victor in this contest, if he had proposed any question they could not have answered. Vide page 3, 4, &c. T.

then, says Har, begins the history you desire me to relate :

One day the God THOR set out with LOKE, in his own chariot, drawn by two He-Goats ; but night coming on, they were obliged to put up at a peasant's cottage. The God Thor immediately slew his two He-Goats, and having skinned them, ordered them to be dressed for supper. When this was done, he sat down to table, and invited the peasant and his children to partake with him. The son of his host was named *Thialfe*, the daughter *Raska*. Thor bade them throw all the bones into the skins of the goats, which he held extended near the table ; but young Thialfe, to come at the marrow, broke with his knife one of the shank-bones of the goats. Having passed the night in this place, Thor arose early in the morning, and dressing himself, reared the handle of his mace ; which he had no sooner done, than the two goats reassumed their wonted form, only that one of them now halted upon one of his hind legs. The God seeing this, immediately judged that the peasant, or one of his family, had handled the bones of this goat too roughly. Enraged at their folly, he knit his eye-brows, rolled his eyes, and seizing his mace, grasped it with such force, that the very joints of his fingers were white again. The peasant trembling, was afraid of being struck down by one of his looks ; he therefore, with his children, made joint suit for pardon, offering whatever they possessed in recompence of any damage that had been done. Thor at last suffered himself to be appeased, and was content to carry away with him Thialfe and Raska. Leaving then his He-Goats in that place, he set out on his road for the country of the Giant ; and coming to the margin of the sea, swam across it, accompanied by Thialfe, Raska, and Loke. The first of these was an excellent runner, and carried Thor's wallet or bag.

When

When they had made some advance, they found themselves in a vast plain, through which they marched all day, till they were reduced to great want of provisions. When night approached, they searched on all sides for a place to sleep in, and at last, in the dark, found the house of a certain Giant ; the gate of which was so large, that it took up one whole side of the mansion. Here they passed the night ; but about the middle of it were alarmed by an earthquake, which violently shook the whole fabrick. Thor, rising up, called upon his companions to seek along with him some place of safety. On the right they met with an adjoining chamber, into which they entered ; but Thor remained at the entry, and whilst the others, terrified with fear, crept to the farthest corner of their retreat, he armed himself with his mace, to be in readiness to defend himself at all events. Meanwhile they heard a terrible noise : and when the morning was come, Thor went out, and observed near him a man of enormous bulk, who snored pretty loud. Thor found that this was the noise which had so disturbed him. He immediately girded on his Belt of Prowess, which hath the virtue of increasing strength : but the Giant awaking ; Thor affrighted, durst not lance his mace, but contented himself with asking his name. My name is *Skrymner*, replied the other ; as for you, I need not enquire whether you are the God Thor : pray, tell me, have not you picked up my Glove ? Then stretching forth his hand to take it up, Thor perceived that the house wherein they had passed the night, was that very Glove ; and the chamber, was only one of its fingers. Hereupon Skrymner asked, whether they might not join companies ; and Thor consenting, the Giant opened his cloak-bag, and took out something to eat. Thor and his companions having done the same, Skrymner would put both their wallets together, and laying them on his shoulder,

shoulder, began to march at a great rate. At night, when the others were come up, the Giant went to repose himself under an oak, showing Thor where he intended to lie, and bidding him help himself to victuals out of the wallet. Meanwhile he fell to snore strongly. But what is very incredible, when Thor came to open the wallet, he could not untie one single knot. Vexed at this, he seized his mace, and lanced it at the Giant's head. He awaking, asks, What leaf had fallen upon his head, or what other trifle it could be? Thor pretended to go to sleep under another oak; but observing about midnight that Skrymner snored again, he took his mace and drove it into the hinder part of his head. The Giant awaking, demands of Thor, Whether some small grain of dust had not fallen upon his head, and why he did not go to sleep? Thor answered, he was going; but presently after, resolving to have a third blow at his enemy, he collects all his force, and lances his mace with so much violence against the Giant's cheek, that it forced its way into it up to the handle. Skrymner awaking, slightly raises his hand to his cheek, saying, Are there any birds perched upon this tree? I thought one of their feathers had fallen upon me. Then he added, What keeps you awake Thor? I fancy it is now time for us to get up, and dress ourselves. You are now not very far from the city of *Utgard*. I have heard you whisper to one another, that I was of a very tall stature; but you will see many there much larger than myself. Wherefore I advise you, when you come thither, not to take upon you too much; for in that place they will not bear with it from such little men as you*. Nay, I even

VOL. II. M believe,

* To conceive the force of this raillery, the reader must remember that THOR is represented of gigantic size, and as the stoutest and strongest of the Gods. The HAREULS of the northern nations. T

believe, that your best way is to turn back again; but if you persist in your resolution, take the road that leads eastward; for as for me, mine lies to the north. Hereupon he threw his wallet over his shoulder, and entered a forest. I never could hear that the God Thor wished him a good journey; but proceeding on his way along with his companions, he perceived, about noon, a city situated in the middle of a vast plain. This city was so lofty, that one could not look up to the top of it, without throwing one's head quite back upon the shoulders. The gate-way was closed with a grate, which Thor never could have opened; but he and his companions crept through the bars. Entering in, they saw a large palace, and men of prodigious stature. Then addressing themselves to the king, who was named *Urgard-Loki*, they saluted him with great respect. The king having at last discerned them, broke out into such a burst of laughter, as discomposed every feature of his face. It would take up too much time, says he, to ask you concerning the long journey you have performed; yet if I do not mistake, that little man whom I see there should be Thor; perhaps indeed he is larger than he appears to me to be; but in order to judge of this, added he, addressing his discourse to Thor, let me see a specimen of those arts by which you are distinguished, you and your companions; for no body is permitted to remain here, unless he understand some art, and excel in it all other men. *Loke* then said, That his art consisted in eating more than any other man in the world, and that he would challenge any one at that kind of combat. It must indeed be owned, replied the king, that you are not wanting in dexterity, if you are able to perform what you promise. At the same time he ordered one of his courtiers who was sitting on a side-bench, and whose name was *Loge* (i. e. Flame), to come forward, and try his skill with *Loke*

Loke in the art they were speaking of. Then he caused a great tub or trough full of provisions to be placed on the bar, and the two champions at each end of it: who immediately fell to devour the victuals with so much eagerness, that they presently met in the middle of the trough, and were obliged to desist. But Loke had only eat the flesh of his portion; whereas the other had devoured both flesh and bones. All the company therefore adjudged that Loke was vanquished.

THE

THE TWENTY-FOURTH FABLE.

Of Thialfe's Art.

THEN the king asked, what that young man could do, who accompanied Thor. THIALFE answered, That in running upon scates, he would dispute the prize with any of the courtiers. The king owned, that the talent he spoke of was a very fine one; but that he must exert himself, if he would come off conqueror. He then arose, and conducted Thialfe to a 'snowy' plain, giving him a young man named *Hugo* (Spirit or Thought) to dispute the prize of swiftness with him. But this Hugo so much outstript Thialfe, that in returning to the barrier whence they set out, they met face to face. Then says the king; Another trial, and you may exert yourself better. They therefore ran a second course, and Thialfe was a full bow-shot from the boundary, when Hugo arrived at it. They ran a third time; but Hugo had already reached the goal, before Thialfe had got half way. Hereupon all who were present cried out, that there had been a sufficient trial of skill in this kind of exercise.

THE TWENTY-FIFTH FABLE.

Of the Trials that Thor underwent.

THEN the king asked THOR, in what art HE would choofe to give proof of that dexterity for which he was fo famous. Thor replied, That he would conteft the prize of Drinking with any perfon belonging to his court? The king confented, and immediately went into his palace to look for a large Horn, out of which his courtiers were obliged to drink when they had committed any trefpafs againft the cuftoms of the court*. This the cupbearer filled to the brim, and prefented to Thor, whilft the king fpake thus: Whoever is a good drinker, will empty that horn at a fingle draught; fome perfons make two of it; but the moft puny drinker of all can do it at three. Thor looked at the horn, and was aftonifhed at its length†; however, as he was very thirfty, he fet it to his mouth, and without drawing breath,

* Our modern Bacchanals will here obferve, that punifhing by a Bumper is not an invention of thefe degenerate days. The ancient Danes were great Topers.

† The Drinking Veffels of the northern Nations were the Horns of animals, of their natural length, only tipt with filver, &c. In-York-Minfter is preferved one of thefe ancient Drinking Veffels, compofed of a large Elephant's Tooth, of its natural dimenfions, ornamented with fculpture, &c. See Drake's Hift.

pulled as long and as deeply as he could, that he might not be obliged to make a second draught of it: but when he withdrew the cup from his mouth, in order to look in, he could scarcely perceive any of the liquor gone. To it he went again with all his might, but succeeded no better than before. At last, full of indignation, he again set the horn to his lips, and exerted himself to the utmost to empty it entirely: then looking in, he found that the liquor was but a little lowered: upon this, he resolved to attempt it no more, but gave back the horn. I now see plainly, says the king, that thou art not quite so stout as we thought thee; but art thou willing to make any more trials? I am sure, says Thor, such draughts as I have been drinking, would not have been reckoned small among the Gods: But what new trial have you to propose? We have a very trifling game here, replied the king; in which we exercise none but children: it consists in only lifting my Cat from the ground; nor should I have mentioned it, if I had not already observed, that you are by no means what we took you for. Immediately a large iron-coloured cat leapt into the middle of the hall. Thor advancing, put his hand under the cat's belly, and did his utmost to raise him from the ground; but the cat bending his back, had only one of his feet lifted up. The event, says the king, is just what I foresaw; the cat is large, but Thor is little in comparison of the men here. Little as I am, says Thor, let me see who will wrestle with me. The king looking round him, says, I see no body here who would not think it beneath him to enter the lists with you; let somebody, however, call hither my nurse *Hela* (i. e. Death), to wrestle with this God Thor: she hath thrown to the ground many a better man than he. Immediately a toothless old woman entered the hall. This is she, says the king, with whom you must

must wrestle*. I cannot, ' says Jafnhar, ' give you all the particulars of this contest, only in general that the more vigorously Thor assailed her, the more immovable she stood. At length the old woman had recourse to stratagems, and Thor could not keep his feet so steadily, but that she, by a violent struggle, brought him upon one knee. Then the king came to them, and ordered them to desist: adding, there now remained no body in his court, whom he could ask with honour to condescend to fight with Thor.

* I here follow the Latin Version of Goranson, rather than the French of M. Mallet.

T,

THE

THE TWENTY-SIXTH FABLE.

Illusions accounted for.

THOR passed the night in that place with his companions, and was preparing to depart thence early the next morning ; when the king ordered him to be sent for, and gave him a magnificent entertainment. After this he accompanied him out of the city. When they were just going to bid adieu to each other, the king asked Thor what he thought of the success of his expedition. Thor told him, he could not but own that he went away very much ashamed and disappointed. It behoves me then, says the king, to discover now the truth to you, since you are out of my city ; which you shall never re-enter whilst I live and reign. And I assure you, that had I known beforehand, you had been so strong and mighty, I would not have suffered you to enter now. But I enchanted you by my illusions ; first of all in the forest, where I arrived before you. And there you were not able to untie your wallet, because I had fastened it with a magic chain. You afterward aimed three blows at me with your mace : the first stroke, though slight, would have brought me to the ground, had I received it : but when you are gone hence, you will meet with an immense rock, in which are three narrow valleys of a square form, one of them in particular remarkably deep : these are the breaches made by your mace ; for I at that time lay concealed behind the rock, which
you

you did not perceive. I have used the same illusions in the contests you have had with the people of my court. In the first, **LOKE**, like Hunger itself, devoured all that was set before him : but his opponent, **LOGE**, was nothing else but a wandering Fire, which instantly consumed, not only the meat, but the bones, and very trough itself. **HUGO**, with whom **THIALFE** disputed the prize of swiftness, was no other than Thought, or Spirit ; and it was impossible for Thialfe to keep pace with that. When you attempted to empty the Horn, you performed, upon my word, a deed so marvellous, that I should never have believed it, if I had not seen it myself ; for one end of the Horn reached to the sea, a circumstance you did not observe : but the first time you go to the sea-side, you will see how much it is diminished. You performed no less a miracle in lifting the Cat ; and to tell you the truth, when we saw that one of her paws had quitted the earth, we were all extremely surprized and terrified ; for what you took for a cat, was in reality the great Serpent of Midgard, which encompasses the earth ; and he was then scarce long enough to touch the earth with his head and tail ; so high had your hand raised him up towards heaven. As to your wrestling with an old woman, it is very astonishing that she could only bring you down upon one of your knees ; for it was **DEATH** you wrestled with, who first or last will bring every one low. But now, as we are going to part, let me tell you, that it will be equally for your advantage and mine, that you never come near me again ; for should you do so, I shall again defend myself by other illusions and enchantments, so that you will never prevail against me.—As he uttered these words, Thor in a rage laid hold of his mace, and would have lanced it at the king, but he suddenly disappeared ; and when the God would have returned to the city to destroy it,

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he found nothing all around him but vast plains covered with verdure. Continuing therefore his course, he returned, without ever stopping, to his palace.

REMARKS ON THE TWENTY-THIRD AND FOLLOWING FABLES.

I was unwilling to suppress the fables we have been reading, however trifling they may appear at first sight; partly that I might give the original compleat; and partly because I thought them not altogether useless, as they would contribute still farther to lay open the turn of mind and genius of the ancient inhabitants of Europe. We have seen above, that Tiqua was regarded as a Divinity favourable to mankind; being their protector against the attacks of Giants and evil Genii. It is pretty remarkable, that this same God should here be liable to illusions, snares and trials; and that it should be the Evil Principle that persecutes him. *Ut-garda Loke*, signifies "the Loke, or Demon from without." But may not all this fable have been invented in imitation of the labours of Hercules? The analogy is so small in general between the mythology of the Greeks, and that of the northern nations, that

I cannot think the imperfect resemblance which is found between these two stories deserves much attention. I am of opinion, that we shall be more likely to succeed, if we look for the origin of this fable in the religion formerly spread throughout Britain and the neighbouring countries; whence, as the ancient Chronicles inform us, Odin and his companions originally came. There first arose the doctrine of a Good and Evil Principle, whose conflicts we here see described, after an allegorical manner.

It appears probable to me, that this doctrine, which was carried into the north by the Asiatics, who established themselves there, hath had many puerile circumstances added to it, in successively passing through the mouths of the Poets, the sole depositaries of the opinions of those times. In reality, we find, in every one of those additions, somewhat that strongly

marks

marks the soil from whence they sprung. Such, for example, are the contests about eating and drinking most; who should scate best on the 'snow'; and the horra out of which the courtiers were obliged to drink, when they committed a fault. These, and some other strokes of this kind, strongly savour of the north. But what most of all shows somewhat of mystery after the Oriental manner, is THOR's wrestling with Death, or Old Age; to whom he seems to pay a slight tribute, in falling down upon one of his knees, and immediately again raising up himself. In the next fable, he preserves and continues, as indeed throughout all this Mythology, the character and functions which were at first ascribed to him. He enters into conflict with the great Serpent, a monster descended from that Evil Principle, who is at enmity with Gods and men: but he

will not be able perfectly to triumph over him till the last day; when, recoiling back nine paces, he strikes him dead with his thunder, and destroys him for ever.

There are few methods of interpretation more equivocal, more subject to abuse, and more discredited, than that which hath recourse to allegory. But the turn of genius which seems to have dictated all this Mythology, and the significant words it affects to employ, seem to prescribe this method to us on this occasion. Besides, we are to remember, that the whole of it hath been transmitted to us by Poets, and that those Poets, in their manner, have been partly Oriental, and partly Celtic. We have therefore abundant reason to be convinced that we ought not to interpret anything here in a simple or literal

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THE TWENTY-SEVENTH FABLE.

Of the Voyage undertaken by Thor, to go to fish for the great Serpent.

I FIND by your account, says Ganger, that the power of this King, you have been mentioning, must be very great; and there cannot be a stronger proof of it, than his having courtiers so skillful and dexterous in all respects. But, tell me, did THOR never revenge this affront? 'Tis well known, says Har, (though nobody has talked of it) that Thor had resolved to attack the great Serpent, if an opportunity offered: with this view, he set out from ASGARD a second time, under the form of a young boy, in order to go to the Giant EYMER*. When he was got there, he besought the Giant, to permit him to go aboard his bark along with him, when he went a fishing. The Giant answered, that a little puny stripling like him could be of no use to him; but would be ready to die of cold when they should reach the high seas, whither he usually went. Thor assured him that he feared nothing: and asked him what bait he intended to fish with. Thor bade him to look out for something. Thor went

* I here give this name as it is in the Icelandic: M. Mallet writes it HYMER. The reader must not confound this name with that of the Giant YMI, or YMIR, mentioned in the second fable, &c. T.

went up to a head of cattle which belonged to the Giant, and seizing one of the oxen, tore off his head with his own hands; then returning to the bark where Eymer was, they sat down together. Thor placed himself in the middle of the bark, and plied both his oars at once: Eymer, who rowed also at the prow, saw with surprize how swiftly Thor drove the boat forward; and told him, that by the land-marks on the coasts he discovered, that they were come to the most proper place to angle for flat fish. But Thor assured him that they had better go a good way farther: accordingly, they continued to row on, till at length Eymer told him if they did not stop, they would be in danger from the great Serpent of Midgard. Notwithstanding this, Thor persisted in rowing further; and, spite of the Giant, was a great while before he would lay down his oars. Then taking out a fishing-line extremely strong, he fixed to it the ox's head, unwound it, and cast it into the sea. The bait reached the bottom; the Serpent greedily devoured the head, and the hook stuck fast in his palate. Immediately, the pain made him move with such violence, that Thor was obliged to hold fast with both his hands by the pegs which bear against the oars: but the strong effort he was obliged to make with his whole body, caused his feet to force their way through the boat, and they went down to the bottom of the sea; whilst with his hands he violently drew up the Serpent to the side of the vessel. It is impossible to express the dreadful looks that the God darted at the Serpent, whilst the monster, raising his head, spouted out venom upon him. In the meantime, the Giant Eymer, seeing with affright the water enter his bark on all sides, cut with his knife the string of the fishing-line, just as Thor was going to strike the Serpent with his mace. Upon this, the monster fell down again to the bottom of the sea; nevertheless,

nevertheless, some add, that Thor dashed his head against him, and bruised his head in the midst of the waves. But one may assert with more certainty, that he lives still in the waters*. Then Thor struck the Giant a blow with his fist, nigh the ear; and throwing his head into the sea, waded afterwards on foot to land.

We see plainly in the above fable, the origin of those vulgar opinions entertained in the north, and which Popsopidan has recorded, concerning the *Qvænen*, and that monstrous Serpent, described in his History of Norway.

THE TWENTY-EIGHTH FABLE.

Of Balder the Good.

CERTAINLY, says Gangler, this was a very great victory of THOR'S. The dream which BALDER had one night, replies Har, was something still more remarkable. This God thought that his life was in extreme danger: wherefore, telling his dream to the other Gods, they agreed to conjure away all the dangers with which Balder was threatened. Then FRIGGA exacted an oath of Fire, Water, Iron and other metals, as also of Stones, Earth, Trees, Animals, Birds, Diseases, Poison and Worms, that none of them would do any hurt to Balder (A). This done, the Gods, together with Balder himself, fell to diverting themselves in their grand assembly, and Balder stood as a mark at which they threw, some of them darts, and some stones, while others struck at him with a sword. But whatever they could do, none of them could hurt him; which was considered as a great honour to Balder. In the meantime, LOKE, moved with envy, changed his shape into that of a strange old woman, and went to the palace of Frigga. That Goddess seeing her, asked how she knew what the Gods were at present employed at, in their assembly? The pretended old woman answered, That the Gods were throwing darts and stones at Balder, without being able to hurt him. Yes, said Frigga, and no sort of arms, whether made of metal

metal or wood, can prove mortal to him: for I have exacted an oath from them all. What, said the woman, have all substances then sworn to do the same honours to Balder? There is only one little shrub, replied Frigga, which grows on the western side of Valhall, and its name is *Mistiltein* (the Mistletoe); of this I took no oath, because it appeared to me too young and feeble. As soon as Loke heard this, he vanished; and, resuming his natural shape, went to pluck up the shrub by the roots, and then repaired to the assembly of the Gods. There he found HODER standing apart by himself, without partaking of the sport, because he was blind. Loke came to him, and asked him, Why he did not also throw something at Balder, as well as the rest? Because I am blind, replied the other, and have nothing to throw with. Come, then, says Loke, do like the rest, shew honour to Balder, by tossing this little trifle at him; and I will direct your arm towards the place where he stands. Then Hoder took the Mistletoe (B), and Loke guiding his hand, he darted it at Balder; who, pierced through and through, fell down devoid of life: and surely never was seen, either among Gods or men, a crime more shocking and atrocious than this. Balder being dead, the Gods were all silent and spiritless: not daring to avenge his death, out of respect to the sacred place in which it happened. They were all therefore plunged in the deepest mourning, and especially ODIN, who was more sensible than all the rest of the loss they had suffered. * After their sorrow was a little appeased, they carried the body of Balder down towards the sea, where stood the vessel of that God, which passed for the largest in the world. But when the Gods wanted to launch it into the water,

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* What follows, is different in the Latin version of Goranson. T.

in order to make a funeral pile for Balder *, they could never make it stir: wherefore they caused to come from the country of the Giants, a certain Sorceress, who was mounted on a wolf, having twisted serpents by way of a bridle. As soon as she alighted, Odin caused four Giants to come; purely to hold her steed fast, and secure it: which appeared to him so dreadful, that he would first see whether they were able to overthrow it to the ground: for, says he, if you are not able to overthrow it to the earth, I shall never be secure that you have strength to hold it fast. Then the Sorceress bending herself over the prow of the vessel, set it afloat with one single effort; which was so violent, that the fire sparkled from the keel as it was dragging to the water, and the earth trembled. Thor, enraged at the sight of this woman, took his mace, and was going to dash her head to pieces, had not the Gods appeased him by their intercessions. The body of BALDER being then put on board the vessel, they set fire to his funeral pile; and NANNA, his wife, who had died of grief, was burnt along with him. There were also at this ceremony, besides all the Gods and Goddesses, a great number of Giants. Odin laid upon the pile a ring of gold, to which he afterwards gave the property of producing, every ninth night, eight rings of equal weight. Balder's horse was also consumed in the same flames with the body of his master †.

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* The sense of Goranson's version is, "In order to carry the body of Balder, together with his funeral pile." T.

† For an account of the funerals of the ancient Scandinavians, and of the piles on which the wife, slave, and horse were burned along with the owner, see Vol. I. p. 288, &c.—In the first part of this work, our author promised to give proofs of whatever he had advanced con-

REMARKS ON THE TWENTY-EIGHTH FABLE

(A) "That none of them would, "Gods," (a name which is also "do any hurt to Balder.") It is given her in the EDDA in more well known, to such as have dipt places than one) speaks in like into the ancient romances, that manner of the power she had to there were formerly Necromancers and Sorceresses, who could protect her votaries in the midst so thoroughly enchant lances and of darts thrown by their enemies. swords, that they could do no *Matrem deum venerantur (Ætys):* hurt. This ridiculous opinion is *Insigne superstitionis, formas opro-* not entirely eradicated out of the *rum gestant. Id pro armis omnium-* minds of the common people every *que tutelâ, securum Dea cultorem* *etiam inter hostes præstat, c. 45.* where, to this day. Our ancient northern historians are full

(B) "Then Hoder took the "Misseltoe." If the Scandinavians had been a different nation from the Germans, the Germans from the Gauls, and the Gauls from the Britons, whence could arise this striking conformity which is found between them, even in those arbitrary opinions to which caprice alone could have given rise? I lay particular stress upon this remark, as what justifies me in calling the EDDA a system of CELTIC MYTHOLOGY; and I recall it on occasion of this passage. We see here, that the Scandinavians,

cerning the manners and customs of the ancient Danes; and whoever examines with attention the original pieces contained in this second volume, cannot but acknowledge he has kept his word.

narians, as well as the Gauls and Britons, attributed to the Mistletoe a certain divine power. This plant, particularly such of it as grew upon the oak, hath been the object of veneration, not among the Gauls only, (as hath been often advanced without just grounds), but also among all the Celtic nations of Europe. The people of Holstein, and the neighbouring countries, call it at this day *Megrenstee*, or the "Branch of Spectree;" doubtless, on account of its magical virtues. In some places of Upper Germany, the people observe the same custom, which is practised in many provinces of France. Young persons go, at the beginning of the year, and strike the doors and windows of houses, crying *Guthyl*, which signifies Mistletoe. (See Keyser. Antiq. Sept. and Celt. p. 204, et seq.) Ideas of the same kind prevailed among the ancient inhabitants of Italy. Apuleius hath preserved some verses of the ancient poet Lælius, in which Mistletoe is mentioned as one of the ingredients which will convert a man into a magician. (Apul. Apolog. Prior.)

Pliny is the writer of antiquity, from whom we learn the particular account of the veneration paid to this plant by the Druids of Gaul. *Nat. Hist. lib. xvi. c. 44. Non est omittenda in ea re et GALLIARUM admiratio. Nihil habent DRUIDÆ (ita suos appellant Magos) Visu et arbore in qua signatur (si modo sit ROBUR) sacratius. Jam per se Roburum dignus Lucos, nec ulla sacra sine ea fronde conficiunt, et inde appellati quoque interpretatione Græca possunt DRUIDÆ videri. Enimvero quidquid adnascatur illis, e celo mihi putant, signumque esse electis ab ipso Deo Arboris. Est autem id rarum admodum inventu, et reperiunt magna religione patitur: et tale omnia sortis Locus, qua principia mensium annorumque his facit, et sæculi post trisimum ævum, quo jam virum abunde habet, nec sit sui dimidia. OMNIA SANANTER appellantur suo vocabulo, sacrorumque ritibus sup arbore preparatis dum admoveant candidi coloris tanyas, quorum cornua tunc primum vinojantur. Sacerdos candida veste cultus arborem scandit. Balce cuncta demittit. Candida id accipitur eaga. Tum deinde victimas immolant, precantes, ut eum donum Deus prosperum faciat his quibus deditit. FECUNDITATEM eo pote dari cuiusque animali sterili arbitrantur,*

trantur, contraque venena omnia esse REMEDIO. Tanta gentium in rebus frivolis plerunque religio est." So again in lib. 24. c. 4. "*VISCUM e robore præcipuum diximus haberi, et quo conficeretur modo, &c. Quidam id religione efficacius fieri putant, prima luna collectum e Robore sine ferro. Si terram non attingit, comitialibus MEDERI. Conceptum faminarum ADJUVARE, si omnino secum habeant. Ulcera commanducato impositoque efficacissime SANARI."*

To return, KEYSER says, (p. 305.), that there are "plain vestiges of this ancient Druidical reverence for the MISSELTOR still remaining in some places in Germany; but principally in Gaul and Aquitain: in which latter countries it is customary for the boys and young men, on the last day of December, to go about through the towns and villages, singing and begging money, as a kind of "New-year's gift, and crying out, *Au GUY! L' AN NEUF! To the "Misseltoc! The New Year is at hand!"*—This is a curious and striking instance; and to it may be added, that rural custom, still observed in many parts of England, of hanging up a Misseltoc-bush on Christmas Eve, and trying lots by the crackling of the leaves and berries in the fire on Twelfth Night.—All these will easily be admitted to be reliques of Druidical superstition, because all practised in those very countries in which the Druids were formerly established.—KEYSER then proceeds to attribute to the same Druidic origin, a custom practised in Upper Germany by the vulgar at Christmas, of running through the streets, &c. and striking the doors and windows (not with MISSELTOR, for that plant does not appear to be at all used or attended to upon the occasion, but) with HAMMERS, (*Malleis*, Lat.) crying, *GUTHYL, GUTHYL*.—Now *Gutbyl*, or *Gut Heyl**, he owns, is literally *Bona Salus*; and therefore might most naturally be applied to the birth of Christ, then celebrated: but, because the words have a distant resemblance in meaning to the *Omnia-Sanans*, by which the Gauls expressed the MISSELTOR, according to Pliny, therefore he will have this German term *Gutbyl*, to be the very Gallic name meant by that author: And his reasons are as good as his authority: viz. "Be-
cause,

* *Anglice*, Good Heal; or Good Health.

cause, (1st) he says, The language of the Gauls, Germans, Britons, and northern nations, were only different dialects of ONE COMMON tongue; (2dly) Because the German name for this plant, *Mistel*, as well as our English *Mistletoe*, are foreign words, and BOTH DERIVED from the Latin *Viscum*."—That the ancient language of the Gauls, still preserved in the Welch, Armoric, &c. is, or ever was, the same with those dialects of the Gothic, the Saxon, German and Danish, &c. believe who will. But that our English name *Mistletoe*, as well as the German *Mistel*, are words of genuine Gothic original, underived from any foreign language, is evident, from their being found in every the most ancient dialect of the Gothic tongue: viz. *Ang-Sax.* Myrtltan. *Island.* [in *EDDA*] Mistilteinn. *Dan. et Belg.* Mistel, &c. &c.

THE TWENTY-NINTH FABLE.

Hermode's Journey to Hell.

BALDER having thus perished, FRIGGA, his mother, caused it to be published everywhere, that whosoever of the Gods would go to Hell in search of Balder, and offer DEATH such a ransom as she would require for restoring him to life, would merit all her love. HERMODE, surnamed the Nimble, or Active, the son of Odin, offered to take this commission upon him. With this view, he took Odin's horse, and mounting him, departed. For the space of nine days, and as many nights, he travelled through deep vallies, so dark, that he did not begin to see whither he was going, till he arrived at the river of *Giall*; that he passed, over a bridge which was all covered with shining gold. The keeping of this bridge was committed to a damsel named *Modguder*, or Audacious War. When she saw Hermode, she demanded his name and family, telling him, that the preceding day she had seen pass over the bridge five squadrons of dead persons, who altogether did not make the bridge shake so much as he alone; and besides, added she, you have not the colour of a dead corpse: what brings you then to the infernal-regions? Hermode answered, I go to seek Balder: Have not you seen him pass this way? Balder, said she, hath passed over this bridge; but the road of the dead is there below, towards the north. Hermode then pursued his journey, till he came near to the entrance of Hell, which was defended by a large

large grate. Hermode now alighted, and girthed his saddle tighter; then mounting again, clapped both spurs to his horse; who immediately leaped over the grate, without touching it the least in the world with his feet. Entering in, he saw his brother Balder seated in the most distinguished place in the palace; and there he passed the night. The next morning he besought HELA (or DEATH) to suffer Balder to return back with him, assuring her that the Gods had been all most severely afflicted for his death. But Hela told him, she would know whether it was true that Balder was so much beloved by all things in the world, as he had represented: she required, therefore, that all beings, both animate and inanimate, should weep for his death; and in that case she would send him back to the Gods: but, on the other hand, she would keep him back, if one single thing should be found which refused to shed tears. Upon this Hermode got up, and BALDER re-conducting him out of the palace, took off his ring of gold, and gave it to convey to Odin as a token of remembrance. NANNA also sent FRIGGA a golden Die, and many other presents. Hermode then set out back again for Asgard; and as soon as he got thither, faithfully reported to the Gods all he had seen and heard.

The Gods, upon this, dispatched messengers throughout the world, begging of every thing to weep, in order to deliver Balder from Hell. All things willingly complied with this request, both men, and beasts, and stones, and trees, and metals, and earth: and when all these wept together, the effect was like as when there is a universal thaw. Then the messengers returned, concluding they had effectually performed their commission: but as they were travelling along, they found, in a cavern, an old witch, who called herself *Thok*; the messengers having besought her that she would be so good as to shed tears for the deliverance

of

of Balder; she answered in verses to this effect, "Thok will weep with dry eyes the funeral of Balder: "Let all things living or dead weep if they will: But "let Hela keep her prey." It was conjectured, that this cursed witch must have been LOKE himself, who never ceased to do evil to the other Gods. He was the cause that Balder was slain; he was also the cause that he could not be restored to life.

REMARK ON THE TWENTY-NINTH FABLE.

Balder, not having the good fortune to be slain in battle, was obliged to go, like all those that died of diseases, to the abode of DEATH. Saxo Grammaticus relates the same adventure, with some different circumstances, (L. III. p. 43.) Which seems to prove that there had passed among the deified Asiatics, some event, out of which the poets had composed the Fable we have been reading. LOKE and HELA play their part here very well. It is a custom, not yet laid aside among the people of the Duchy of Sleswick, if we will believe Arnkiel, to personify DEATH, and to give her the name of *Hell*, or *Hela*. Thus, when they would say that a contagion rages in any place, they say, that *Hela* walks there, or *Hela* is come there; and that a man hath made up the matter with *Hela*, when he is relieved from a distemper which was judged to be mortal. From the same word is derived the present name for the Infernal Region in all the languages of Germany and the north*. Vide Arnkiel in *Cimbria*, c. 9. § 2, p. 55. Keyser *Antiq.* p. 180.

* In all the other Teutonic dialects, as well as in our English, the name for it is HELL, or some word derived from the same root. And indeed Goranson has generally rendered the name *Hela*, throughout this EDDA, not, as our French author does, by the word *Mort*, or DEATH, but by *Infernum*, HELL.

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THE THIRTIETH FABLE.

The Flight of Loke.

AT length the Gods being exasperated against **LOKE**, he was obliged to fly and hide himself in the mountains: there he built him a house open on four sides, whence he could see every thing that passed throughout the world. Often in the day time, he concealed himself, in the shape of a salmon, within the waters of a river, where he employed himself in foreseeing and preventing whatever stratagems the Gods might employ to catch him there. One day, as he was in his house, he took thread, or twine, and made nets of it, like those which fishermen have since invented. In the mean time, Odin having discovered, from the height of his all-commanding throne, the place whither Loke had retired, repaired thither with the other Gods. But Loke being aware of their approach, threw his net with all speed into the fire, and ran to conceal himself in the river. As soon as the Gods got there, *Kuaser*, who was the most distinguished among them all for his quickness and penetration, traced out, in the hot embers, the vestiges and remains of the net which had been burnt, and by that means found out Loke's invention. Having made all the other Gods remark the same thing, they set themselves to weave a net after the model which they saw imprinted in the ashes. This net, when finished, they threw into the water of the river in which Loke had hid himself. Thor held one end of the net, and all

the Gods together laid hold of the other, thus jointly drawing it along the stream. Nevertheless, Loke concealing himself between two stones, the net passed over him without taking him; and the Gods only perceived that some living thing had touched the meshes. They cast it in a second time, after having tied so great a weight to it, that it every where raked the bottom of the stream. But Loke saved himself by suddenly mounting up to the top of the water, and then plunging in again, in a place where the river formed a water-fall. The Gods betook themselves afresh towards that place, and divided into two bands; Thor walking in the water followed the net, which they dragged thus to the very margin of the sea. Then Loke perceived the danger that threatened him, whether he saved himself in the sea; or whether he got back over the net. However, he chose the latter, and leaped with all his might over the net: but Thor running after him, caught him in his hand; but for all this, being extremely slippery, he had doubtless escaped, had not Thor held him fast by the tail; and this is the reason why Salmon's have had their tails ever since so fine and thin.

THE THIRTY FIRST FABLE.

The Punishment of Loke.

LOKE being thus taken, they dragged him without mercy into a cavern. The Gods also seized his children, *Vali* and *Nari*: the first being changed by the Gods into a savage beast, tore his brother in pieces and devoured him. The Gods made of his intestines cords for Loke, tying him down to three sharp stones; one of which pressed his shoulder, the other his loins, and the third his hams. These cords were afterwards changed into chains of iron. Besides this, *Skada* suspended over his head a serpent, whose venom falls upon his face, drop by drop. At the same time, his wife, *Siguna*, sits by his side, and receives the drops as they fall, into a bason, which she empties as often as it is filled. But while this is doing, the venom falls upon Loke, which makes him howl with horror, and twist his body about with such violence, that all the earth is shaken with it; and this produces what men call Earthquakes. There will Loke remain in irons till the last day of the darkness of the Gods.

REMARKS

REMARKS ON THE THIRTY-FIRST FABLE.

LOKE having at length tired out the patience of the Gods, they seize and punish him. This idea, at the bottom, hath prevailed among almost all the ancient nations; but they have each of them embellished it after their own manner. One cannot doubt but our Scandinavians brought with them from Asia this belief, which appears to have been very widely established there from the earliest antiquity. In the book of the pretended prophecy of Enoch, we find many particulars very much resembling these of the EDDA. The rebel angels causing incessantly a thousand disorders, God commanded the Arch-Angel, RAPHAEL, to bind hand and foot one of the principal among them, named *Azazel*, and cast him into an obscure place in a desert, there to keep him bound upon sharp pointed stones to the last day. One may also safely conjecture, that

the fables of *Prometheus*, *Typhon* and *Enceladus*, are derived from the same original: whether one is to look for this in the History of Holy Writ, misunderstood and disfigured, or in other forgotten events, or only in the ancient custom of concealing all instructions under the veil of allegory; a custom common in all nations while their reason is in its infancy, but peculiarly proper to those of the east. As all the diligence of the learned cannot supply the want of necessary monuments, I shall not venture to do more than just barely to point out the principal grounds of their conjectures: to enumerate them all, to weigh their respective merits, and to apply each of them to this fable of the EDDA, would be a task as laborious as disagreeable and useless; and for which very few of my readers would think themselves obliged to me.

THE THIRTY-SECOND FABLE.

Of the Twilight of the Gods.

GANGIER then inquired, What can you tell me concerning that day? Har replied, There are very many and very notable circumstances which I can impart to you. In the first place, will come the grand, 'the desolating' Winter; during which the snow will fall from the four corners of the world: the frost will be very severe; the tempest violent and dangerous; and the Sun will withdraw his beams. Three such winters shall pass away, without being softened by one summer. Three others shall follow, during which War and Discord will spread through the whole globe. Brothers, out of hatred, shall kill each other; no one shall spare either his parent, or his child, or his relations. See how it is described in the VOLUSPA: "Brothers, becoming murderers, shall stain themselves
 " with brothers' blood; kindred shall forget the ties of
 " consanguinity; life shall become a burthen; adultery
 " shall reign throughout the world. A barbarous age!
 " an age of swords! an age of tempests! an age of
 " wolves! The bucklers shall be broken in pieces;
 " and these calamities shall succeed each other till the
 " world shall fall to ruin." Then will happen such things as may well be called prodigies. The Wolf FENRIS will devour the Sun; a severe loss will it be found by mankind. Another monster will carry off the Moon, and render it totally useless: the Stars shall fly

fly away and vanish from the heavens: the earth and the mountains shall be seen violently agitated; the trees torn up from the earth by the roots; the tottering hills to tumble headlong from their foundations; all the chains and irons of the prisoners to be broken and dashed in pieces. Then is the Wolf Fenris let loose; the sea rushes impetuously over the earth, because the great Serpent, changed into a Spectre, gains the shore. The ship *Naglfara* is set afloat: this vessel is constructed of the nails of dead men; for which reason, great care should be taken not to die with unpared nails; for he who dies so, supplies materials towards the building of that vessel, which Gods and men will wish were finished as late as possible. The Giant *Rymmer* is the pilot of this vessel, which the sea, breaking over its banks, wafts along with it. The Wolf Fenris advancing, opens his enormous mouth; his lower jaw reaches to the earth, and his upper jaw to the heavens, and would reach still farther, were space itself found to admit of it. The burning fire flashes out from his eyes and nostrils. The Great Serpent vomits forth floods of poison, which overwhelm the air and the waters. This terrible monster places himself by the side of the Wolf. In this confusion, the Genii of Fire enter on horseback. *Surtur* is at their head: before and behind him sparkles a bright glowing fire. His sword outshines the Sun itself. The army of these Genii passing on horseback over the bridge of heaven, break it in pieces: Thence they direct their course to a plain; where they are joined by the Wolf Fenris and the Great Serpent. Thither also repair *LOKE* and the Giant *RYMER*, and with them all the Giants of the Frost, who follow *Loke* even to death. The Genii of fire march first in battle array, forming a most brilliant squadron on this plain; which is an hundred degrees square on every side. During these prodigies,

HEIMDAL,

HEIMDAL, the door-keeper of the Gods, rises up; he violently sounds his clanging trumpet to awaken the Gods: who instantly assemble. Then ODIN repairs to the fountain of MIMIS, to consult what he ought to do, he and his army. The great Ash Tree of YDRASIL is shaken; nor is any thing in heaven or earth exempt from fear and danger. The Gods are clad in armour; ODIN puts on his golden helmet, and his resplendent odress; he grasps his sword, and marches directly against the Wolf Fenris. He hath TYR at his side; but this God cannot assist him; for he himself fights with the Great Serpent. FREY encounters SURTUR, and terrible blows are exchanged on both sides; 'till Frey is beaten down; and he owes his defeat to his having formerly given his sword to his attendant *Skyrner*. That day also is let loose the dog named *Garmer*, who had hitherto been chained at the entrance of a cavern. He is a monster dreadful even to the Gods; he attacks TYR, and they kill each other. THOR beats down the Great Serpent to the earth, but at the same time recoiling back nine steps, he falls dead upon the spot*, suffocated with floods of venom, which the Serpent vomits forth upon him. ODIN is devoured by the Wolf Fenris. At the same instant VIDAR advances, and pressing down the monster's lower jaw with his foot, seizes the other with his hand, and thus tears and rends him till he dies. LOKE and HEIMDAL fight, and mutually kill each other. After that, SURTUR darts fire and flame over all the earth: the whole world is presently consumed. See how this is related in the VOLUSPA. "Heimdal lifts up his crooked trumpet, and sounds it aloud. Odin consults the head of Mimis; the great Ash, that Ash sublime and fruitful, is violently shaken, and sends forth a
" groan.

* The reader will observe, that our ingenious Author has represented this somewhat differently above, in p. 99.

“ groan. The Giant bursts his irons. What is doing
“ among the Gods? What is doing among the Genii?
“ The land of the Giants is filled with uproar: the
“ Deities collect and assemble together. The Dwarfs
“ sigh and groan before the doors of their caverns.
“ Oh! ye inhabitants of the mountains, can you say
“ whether any thing will yet remain in existence?
“ [The Sun is darkened; the earth is overwhelmed in
“ the sea; the shining stars fall from heaven; a va-
“ pour, mixed with fire, arises: a vehement heat pre-
“ vails even in heaven itself*.]”

* The passage in brackets is given from the Latin of Goranson, be-
ing omitted by M. Mallet. T.

THE THIRTY-THIRD FABLE.

The Sequel of the Conflagration of the World.

ON hearing the preceding relation, Gangler asks, What will remain after the world shall be consumed, and after Gods, and Heroes, and Men shall perish? For I understood by you, adds he, that mankind were to exist for ever in another world. Thridi replies, After all these prodigies, there will succeed many new abodes, some of which will be agreeable, and others wretched: but the best mansion of all will be *Gimle* (or HEAVEN), where all kinds of liquors shall be quaffed in the Hall called *Brymer* (A), situated in the country of *Okolm*. That is also a most delightful palace which is upon the mountains of *Inda**, and which is built of shining gold. In this palace good and just men shall abide. In *Nastrande* (i. e. the shore of the dead) there is a vast and direful structure, the portal of which faces the north. It is compiled of nothing but the carcasses of Serpents, all whose heads are turned towards the inside of the building: there they vomit forth so much venom, that it forms a long river of poison: and in this float the perjured and the murderers; as is said in those verses of the *Voluspa*:
 “ I know that there is in *Nastrande*, an abode remote
 “ from the Sun, the gates of which look towards the
 “ north; there drops of poison rain through the win-
 “ dows. It is all built of the carcasses of serpents.
 “ There, in rapid rivers, swim the perjured, the assassins, and those who seek to seduce the wives of
 “ others. In another place, their condition is still
 “ worse;

* This and the preceding names are very different in the Edition of Goranson. T.

“ worse ; for a wolf, an all-devouring monster, perpetually torments the bodies who are sent in thither (B).” Gangler resumes the discourse, and says, Which then are the Gods that shall survive ? Shall they all perish, and will there no longer be a heaven nor an earth ? Har replies, There will arise out of the sea, another earth most lovely and delightful : covered it will be with verdure and pleasant fields : there the grain shall spring forth and grow of itself, without cultivation. VIDAR and VALE shall also survive, because neither the flood, nor the black conflagration shall do them any harm. They shall dwell in the plains of *Ida* ; where was formerly the residence of the Gods. The sons of Thor, MODE and MAGNE repair thither : thither come BALDER and HODER, from the mansions of the dead. They sit down and converse together ; they recal to mind the adversities they have formerly undergone. They afterwards find among the grass the golden Dice *, which the Gods heretofore made use of. And here be it observed, that while the fire devoured all things, two persons of the human race, one male and the other female, named *Lif* and *Lifthraser*, lay concealed under an hill. They feed on the dew, and propagate so abundantly, that the earth is soon peopled with a new race of mortals. What you will think still more wonderful is, that *Sunna* (the Sun), before it is devoured by the Wolf FENRIS, shall have brought forth a daughter, as lovely and as resplendent as herself, and who shall go in the same track formerly trode by her mother ; according as it is described in these verses : “ The brilliant monarch of
 “ Fire † shall beget an only daughter, before the wolf
 “ commits

* Goranson renders it *Crepidat*, “ Sandals.” But M. Mallet’s version is countenanced by Bartholin. *Daurati orbes aleatorii*, p. 597. T.

† There seems to be a defect or ambiguity in the Original here, which has occasioned a strange confusion of genders both in the French

“ commits his devastation. This young Virgin, after the death of the Gods, will pursue the same track as her parent (C).”

Now, continues Har, if you have any new questions to ask me, I know not who can resolve you; because I have never heard of any one who can relate what will happen in the other ages of the world: I advise you therefore to remain satisfied with my relation, and to preserve it in your memory.—

Upon this, Gangler heard a terrible noise all around him; he looked every way, but could discern nothing, except a vast extended plain. He set out therefore on his return back to his own kingdom; where he related all that he had seen and heard: and ever since that time, this relation hath been handed down among the people by Oral Tradition (D).

of M. Mallet and the Latin version of Goranson. The former has, “ *Le Roi brillant du feu engendrera une fille unique avant que d'être englouti par le loup; cette fille suivra le traces de SA MERE, après la mort des dieux.*” The latter, *Unicam filiam genuit rubicundissimus ILLE REX antiquam eum Fenris devoraverit; quæ cursura est, mortuis Diis, viam MATERNAM.* I have endeavoured to avoid this, by expressing the passage in more general terms.

T.

REMARKS ON THE TWO LAST FABLES.

Had the Edda had no other claim to our regard, than as having preserved to us the opinions and doctrines of the “ ancient northern nations ” on that important subject, an existence after this life, it would have merited, even on that account, to have been preserved from oblivion. And really on this head it throws great light on History: whether we consider that branch of it which principally regards the ascertainment of facts, or that which de-

votes

* *Les Celtes.* Fr. Orig.

votes itself rather to trace the different revolutions of manners and opinions. Such as are only fond of the former species of history, will find in these concluding Fables, the principles of that wild enthusiastic courage which animated the ravagers of the Roman Empire, and conquerors of the greatest part of Europe. Such as interest themselves more in the latter, will see (not without pleasure and astonishment) a people whom they were wont to consider as barbarous and uncultivated, employed in deep and sublime speculations; proceeding in them more conclusively, and coming, possibly, much nearer to the end, than those celebrated nations who have arrogated to themselves an exclusive privilege to reason and knowledge.

I have before observed, that 'the philosophers of the north' considered nature as in a state of perpetual labour and warfare. Her strength was thus continually wasting away by little and little; and her approaching dissolution could not but become every day more and more perceptible. At last, a confusion of the seasons, with a long and preternatural

winter, were to be the final marks of her decay. The moral world is to be no less disturbed and troubled than the natural. The voice of dying Nature will be no longer heard by man. Her sensations being weakened, and as it were totally extinct, shall leave the heart a prey to cruel and inhuman passions. Then will all the malevolent and hostile powers, whom the Gods have heretofore with much difficulty confined, burst their chains, and fill the universe with disorder and confusion. The host of Heroes from VALHALL shall in vain attempt to assist and support the Gods; for though the latter will destroy their enemies, they will nevertheless fall along with them: that is, in other words, In that great day all the inferior Divinities, whether good or bad, shall fall in one great conflict back again into the bosom of the Grand Divinity, from whom all things have proceeded, as it were emanations of his essence, and who will survive all things. After this, the world becomes a prey to flames; which are, however, destined rather to purify than destroy it; since it afterwards makes

its

its appearance again more lovely, the text, of which this Fable is the more pleasant, and more fruitful comment: since in reality the than before. Such, in a few same ideas, but expressed with a words, is the doctrine of the Edda, when divested of all those superior pomp and strength than poetical and allegorical ornaments, are found in that old poem. It may which are only accidental to it. perhaps afford some pleasure to peruse the following extracts, given One sees plainly enough, that the literally from the translation of the poem called VOLUSPA hath been Bartholin*.

" The Giant Rymer arrives from the east, carried in a chariot: the ocean swells: the Great Serpent rolls himself furiously in the waters, and lifteth up the sea. The eagle screams, and tears the dead bodies with his horrid beak. The vessel of the Gods is set afloat.

" The vessel comes from the east: the host of Evil Genii † arrives by sea: Loke is their pilot and director. Their furious squadron advances, escorted by the Wolf Fenris: Loke appears with them ‡.

" The black prince of the Genii of Fire § issues forth from the south, surrounded with flames: the swords of the Gods beam forth rays like the Sun. The rocks are shaken, and fall to pieces. The female Giants wander about 'weeping.' Men tread in crowds the paths of death. The heaven is split asunder.

" New grief for the Goddess who defends Odin. For Odin advances to encounter Fenris; the snow-white slayer of Bela ||, against
" the

* Vid. CAUSE *Contempta a Danis Mortis*, 4to. 1689. Lib. II. cap. 17. p. 590, et seq. I have rather followed the Latin of Bartholin, than the French Version of our author. T.

† *Muspelli Incola*. Bartholin.

‡ A stanza is here omitted, being part of what is quoted above in the 32d fable, p. 163: as also one or two stanzas below. T.

§ *Surtur*, Island. orig.—The reader will observe some variations between the version here, and that given of this same stanza in p. 13. they are owing to the different readings of the original. T.

|| Sc. FREY.

" the 'black' prince of the Genii of Fire. Soon is the spouse of
 " Frigga beaten down.

" Then runs Vidar, the illustrious son of Odin, to avenge the death
 " of his father. He attacks the murderous monster, that monster
 " born of a Giant; and with his sword he pierces him to the heart.

" The Sun is darkened: the sea overwhelms the earth: the shining
 " stars vanish out of heaven; the fire furiously rages: the ages draw
 " to an end: the flame ascending, licks the vault of heaven."

Many other pieces of poetry might be quoted to shew that the Scandinavians had their minds full of all these prophecies, and that they laid great stress upon them. But the generality of readers may possibly rather take my word for it, than be troubled with longer extracts: It will be of more importance to remark, that what we have been reading is, for the most part, nothing else but the doctrine of Zeno and the Stoics. This remarkable resemblance hath never been properly considered, and highly deserves a discussion.

The ancients universally assure us, that the Stoic philosophy established the existence of an eternal divinity, diffused through and pervading all nature; and being, as it were, the soul and primum mobile of matter. From this divinity proceeded, as emanations from

his essence, together with the world, certain intelligences, ordained to govern under his directions, and who were to undergo the same revolutions as the world itself, until the day appointed for the renovation of this universe. The fires concealed in the veins of the earth never cease to dry up the moisture contained therein, and will, in the end, set it all on flames. " A time will come, says
 " SENECA, when the world, ripe
 " for a renovation, shall be wrapt
 " in flames; when the opposite
 " powers shall in conflict mutually
 " destroy each other; when the
 " constellations shall dash together; and when the whole universe, plunged in the same
 " common fire, shall be consumed
 " to ashes." (Seneca. Consol. ad Marcianum. cap. ult.) This general destruction was to be preceded by

by an inundation; and in this respect the EDDA perfectly agrees with Zeno. Seneca treats this subject of a future deluge at large in his *Quest. Natural. Lib. 3. c. 27.* which he asserts must contribute to purify and prepare the earth for a new race of inhabitants, more innocent and virtuous than the present.

But the consummation of the world by fire, was the point most strongly insisted on by the Stoicks. These verses of Seneca's *Senecian*, *Lucan*, are well known.

Pro populos si nunc non attulerit Ignis,

Uret cum terris, uret cum gurgite ponti;

Communis Mundo superest Reges."

That is, "If these people are not as yet to perish by fire; the time will nevertheless come, when they shall be consumed along with the Earth and the Sea: the whole world will become one common funeral pile."

But the strongest proof of the agreement between these two systems is this, that the destruction of the world will involve in it that of the Gods; that is to say, all those created or inferior Divinities. This is expressed by Seneca the Tragedian in most clear and precise terms, in those remarkable verses which I have already quoted in the first Volume, p. 97. and which I shall again repeat here.

*Jam jam legibus obrutis
Mundo cum veniet dies
Australis Polus obruet
Quicquid per Libyam jacet . . .
Arctous Polus obruet
Quicquid subjacet axibus:
Amisum trepidus polo
Titan excutiet diem,
Celi Regia concidens
Ortus atque Obitus trahet,*

Atque

*Alque OMNES PARITER DEOS**PERDET MORIS ALIQUA, &c**Chaos, &c.**Hercul. Oct. ver. 1101.*

i. e. " When the laws of nature shall be buried in ruin, and the last
 " day of the world shall come, the southern pole shall crush, as it falls,
 " all the regions of Africa. The north pole shall overwhelm all the
 " countries beneath its axis. The affrighted Sun shall be deprived of
 " its light; the palace of heaven falling to decay, shall produce at
 " once both life and death, and some KIND OF DISSOLUTION SHALL
 " IN LIKE MANNER SEIZE ALL THE DEITIES, and they shall return
 " into their original chaos, &c."

In another place, *SENECA* explains what he means by this Death of the Gods. They were not to be absolutely annihilated; but to be once more re-united, by dissolution, to the soul of the world; being resolved and melted into that intelligence of fire, into that eternal and universal principle, from which they had originally been emanations. It was, without doubt, in this sense also that our northern philosophers understood the matter. We may, from analogy, supply this circumstance with the greater confidence, as the poets have been ever more attentive to adorn and embellish the received doctrines, than to deliver them with precision. But lastly, what must render this parallel more compleat and striking, is, that according to the school of *ZENO*, no less than in the Icelandic prophecies, this

tremendous scene is succeeded by a new creation, evidently drawn in the same colour by both.

The world, says *SENECA*, being melted and re-entered into the bosom of Jupiter, this God continues for some time totally centered in himself, and remains concealed as it were, wholly immersed in the contemplation of his own ideas: Afterwards, we see a new world spring from him, perfect in all its parts; animals are produced anew; an innocent race of men are formed under more favourable auspices, in order to people this earth, the worthy abode of virtue. In short, the whole face of Nature becomes more pleasing and lovely. (*Senec. Epist. 9. et Quæst. Nat. L. 3. c. ult.*)

The *EDDA* gives us the same descriptions in other words. They likewise occur in the poem of the

VOLUSPA,

VOLUSPA, above quoted; and the in the following stanzas from the same doctrine is very conspicuous same piece *.

" THEN," (i. e.) after the death of the Gods, and the conflagration of the world) " we see emerge from the bosom of the waves, an
" earth clothed with a most lovely verdure. The floods retire; the
" eagle soars wheresoever he lists, and seizes his fishy prey on the tops
" of the mountains.

" The fields produce their fruits without culture; misfortunes are
" banished from the world. Balder and his brother†, those warrior
" Gods, return to inhabit the ruined palaces of Odin. Do ye con-
" ceive what will then come to pass?

" The Gods assemble in the fields of Ida; they discourse together
" concerning the heavenly palaces, whose ruins are before them: they
" recollect their former conversations, and the ancient discourses of
" Odin.

" A palace more resplendent than the Sun rises to view; it is
" adorned with a roof of gold: there the assemblies of good men
" shall inhabit, and give themselves up to joy and pleasure throughout
" all ages."

The distance between Scandinavia and those countries where the Stoic philosophy prevailed, is certainly great, and must have been greater still in former ages than the present, when commerce and books lend wings to opinions, and diffuse them in a short time thro' the world. On the other hand, the system now under consideration is not such as all men would arrive at by mere dint of reflection. It appears then probable, that all those who adopted it, must have had it from the same hands; namely, from the eastern philosophers,

* Vid. Bartholin, *ubi supra*, p. 596. where the original and a literal Latin Version may be seen: our French author has only selected some of the stanzas, which he has taken the liberty to transpose. T.

† Hoder.

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philosophers, and more particularly from the Persians. And history affords a sanction to this conjecture. We know that the Scandinavians came from some country of Asia. ZENO, who was born in Cyprus, of Phœnician parents, borrowed, in all probability, the principal tenets of his doctrine from the philosophers of the east. This doctrine was in many respects the same with that of the Magi. ZOROASTER had taught that the conflict between *Oromasdes* and *Ahrimanes* (i.e. Light and Darkness, the Good and Evil Principle) should continue till the last day; and that then the Good Principle should be re-united to the supreme God; from whom it had first issued: the Evil should be overcome and subdued; darkness should be destroyed, and the world, purified by an universal conflagration, should become a luminous and shining abode, into which Evil should never more be permitted to enter. (Vid. Brücker Hist. Crit. Philof. Vol. I. Lib. 2. c. 3.)

Arts, Sciences and Philosophy have heretofore taken their flight from east to west. The doctrine of the renovation of the world was current among some of the Celtic nations long ere Odin migrated from Asiatic Scythia into the north. ORPHÆUS had taught it among the Thracians, according to Plutarch and Clemens Alexandrinus; and we find traces of it in verses attributed to that ancient bard. The Greeks and Romans had also some idea of it; but the greatest part of them did not adopt the whole complete system, but were content to detach from it what regarded the conflagration of the world, in order to augment the confused and incoherent mass of their own religious opinions.

I must not finish this note, without justifying the length of it: one word will be sufficient. Some of the points of doctrine which I have been displaying after the Ebo's, have been consecrated by Revelation. Here follow some of the principal passages:

"But the heavens and the earth which are now, are reserved unto fire against the day of judgment and perdition of ungodly men." (2 Pet. ch. iii. ver. 7.)

"The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; and the earth also, and the works that are therein, shall be burnt up." (Ver. 10.) "Nevertheless

"theless we look for new heavens and a new earth, wherein dwelleth
"righteousness." (Ver. 13.)

"THEN" (i. e. in the last day) "shall many be offended, and
"shall betray one another, and shall hate one another." (Matt. ch.
xxiv. ver. 10.) "And because iniquity shall abound, the love of ma-
"ny shall wax cold." (Ver. 12.)

"But in those days, after that tribulation, the Sun shall be dark-
"ened, and the Moon shall not give her light: and the Stars of hea-
"ven shall fall, and the powers that are in heaven shall be shaken."
(Mark, ch. xiii. ver. 24. 25.)

"And there shall be signs in the Sun and in the Moon and in the
"Stars; and upon the earth distress of nations with perplexity; the
"sea and waves roaring; men's hearts failing them for fear." (Luke,
ch. xxi. ver. 25, 26.)

The Apocalypse adds other circumstances to the above descrip-
tion.

"AND lo!" (i. e. in the terrible day of the anger of the Lord)
"there was a great earthquake: and the Sun became black as sack-
"cloth of hair, and the Moon became as blood; and the Stars of
"heaven fell unto the earth. And the heaven departed as a scroll
"when it is rolled together; and every mountain and island were
"moved out of their places." (Rev. ch. vi. ver. 12, 13, 14.)

"And there was war in heaven; Michael and his Angels fought
"against the Dragon: and the Dragon fought and his Angels; and
"prevailed not, neither was their place found any more in heaven.
"And the great Dragon was cast out, that old Serpent, called the
"Devil and Satan, which deceiveth the whole world: he was cast out
"into the earth, and his Angels were cast out with him. And I
"heard a loud voice saying in heaven, Now is come salvation and
"strength, and the kingdom of our God, and the power of his Christ:
"for the accuser of our brethren is cast down, which accused them
"before our God day and night!" (Rev. ch. xii. ver. 7, 8, 9, 10.)

"And I saw an Angel come down from heaven, having the key of
"the bottomless pit, and a great chain in his hand: and he laid hold
"on the Dragon, that old Serpent, which is the Devil and Satan, and
"bound him. . . . And I saw the souls of them that were beheaded
"for

" for the witness of Jesus, and for the word of God. . . . And they
 " lived and reigned with Christ a thousand years." (Ibid. ch. xx.
 ver. 1, 2, 4.)

" And I saw a new heaven and a new earth: for the first heaven
 " and the first earth were passed away, and there was no more sea. . .
 " And God shall wipe away all tears from their eyes; and there shall
 " be no more death, neither sorrow, nor crying; neither shall there be
 " any more pain. . . . And the building of the wall of it was of jasper;
 " and the city was pure gold, like unto clear glass. . . . And the city
 " had no need of the Sun, neither of the Moon to shine in it; for the
 " glory of God did lighten it. . . . And there shall in no wise enter in-
 " to it any thing that defileth." (Ibid. ch. xxi. ver. 1, 4, 18, 23, 27.)

After these general observa-
 tions, nothing more remains, but
 to clear up some particular pas-
 sages of the last fable of the ED-
 DA.

(A) " In the Hall called Bry-
 " mer."] *Brymer*, according to
 the strict etymology of the word,
 means a Hall very hot; as *Okolm*
 does a place inaccessible to cold.
 The miseries of the last day are
 to commence by a very long and
 severe winter. The windows and
 doors of hell stood open towards
 the north. We see plainly that

all this must have been imagined
 and invented in a cold climate.
 The ancient Scandinavians were
 more frank and honest than some
 of their descendants; than the fa-
 mous *RUDBECK*, for example;
 who seems to have been tempted
 to put off his own country for the
 seat of the Terrestrial Paradise*.

(B) " Torments the bodies who
 " are sent in thither."] Before
 this stanza of the *VOLUSPA*, *Bar-*
tholin has given another †, which
 deserves to be produced.

" THEN the Master, he who governs all things, issues forth with
 " great power from his habitations on high, to render his divine
 " judgments, and to pronounce his sentences. He terminates all dif-
 " ferences, and establishes the sacred destinies, which will remain to
 " eternity."

The

* Vid. *Keysl.* p. 123.

† Vid. *Bartholin*, p. 599.

The description which the EDDA gives of the place of torment, bears a striking resemblance to what we meet with in the religious books of the ancient Persians.

"HELL (say they) is on the shore of a fetid stinking river, whose waters are as black as pitch, and cold as ice; in these float the souls of the damned. The smোক ascends in vast rolls from this dark gulf: and the inside of it is full of Scorpions and Serpents." Vid. Hyde de Relig. vet. Pera. p. 399. & 404.

(c) "After the death of the Gods." In the new earth, which was to succeed that which we inhabit, there were to be again subaltern divinities to govern it, and men to people it. This, in general, is what the EDDA means to tell us; although the circumstances of the relation are darkly and allegorically delivered: yet not so obscurely, but that one easily sees it was the idea of the northern philosophers, as well as of the stoics, that the world was to be renovated, and spring forth again more perfect and more beautiful. This is what is expressed here with regard to the Sun and Moon. *Lif* signifies life; which is a farther proof, that by the fable of these two human beings who are to survive the destruction of the world, these northern philosophers* meant to say, that there still existed in the earth a vivifying principle and seed, proper to repair the loss of the former inhabitants. It is certain, that all these different forms of expression were understood by these ancient people in their true sense; viz. only as figurative modes of speech, and ornaments of discourse; and therefore we, who, in reading their works, continually lose sight of this circumstance, are in reality authors of many of those absurdities which we fancy we discover in them.

(d) "Among the people by oral tradition." This passage may possibly start a question, Whether the doctrines here displayed were peculiar to the northern nations, or embraced by the other 'Gothic and' Celtic tribes? My opinion is, that the latter had adopted at least most of the principal points: and that they all derived

* *Les Celtes. Fr. Orig.*

derived their religious tenets from the same source. It is very probable, as the Abbé Banier sensibly observes, "That the northern Celtes, the ancestors of the Gauls, borrowed their doctrines either from the Persians or their neighbours, and that the Druids were formed upon the model of the Magi." (Mythol. expl. Tom. II, 4to. p. 628.) We are, it is true, but very moderately acquainted with what the Gauls, the Britons, or the Germans thought on this head; but as the little we know of their opinions coincides very exactly with the Edda, we may safely suppose the same conformity in the other particulars of which we are ignorant. Let those who doubt this, cast their eyes over the following passages.

"Zamolxis" (a celebrated Druid of the Getae and Scythians) "taught his contemporaries, that neither he nor they, nor the men who should be born hereafter, were to perish; but were, on the contrary, to repair, after quitting this life, to a place where they should enjoy full abundance and plenty of every thing that was good." (Hæred. L. 4. § 95.)

"If we may believe you," (says Lucan to the Druids) "the souls of men do not descend into the abode of darkness and silence, nor yet into the gloomy empire of Pluto: you say that the same spirit animates the body in another world, and that death is the passage to a long life." Luc. Lib. I. v. 454.

"The Gauls" (says Cæsar) "are particularly assiduous to prove that souls perish not." Cæs. Lib. 6. c. 14.

Valerius Maximus, in a passage quoted above in my REMARKS on the 16th Fable*, comes still nearer to the doctrine of the Edda: for he tells us that the Celtes looked upon a quiet peaceable death as most wretched and dishonourable, and that they leaped for joy at the approach of a battle, which would afford them opportunities of dying with their swords in their hands.

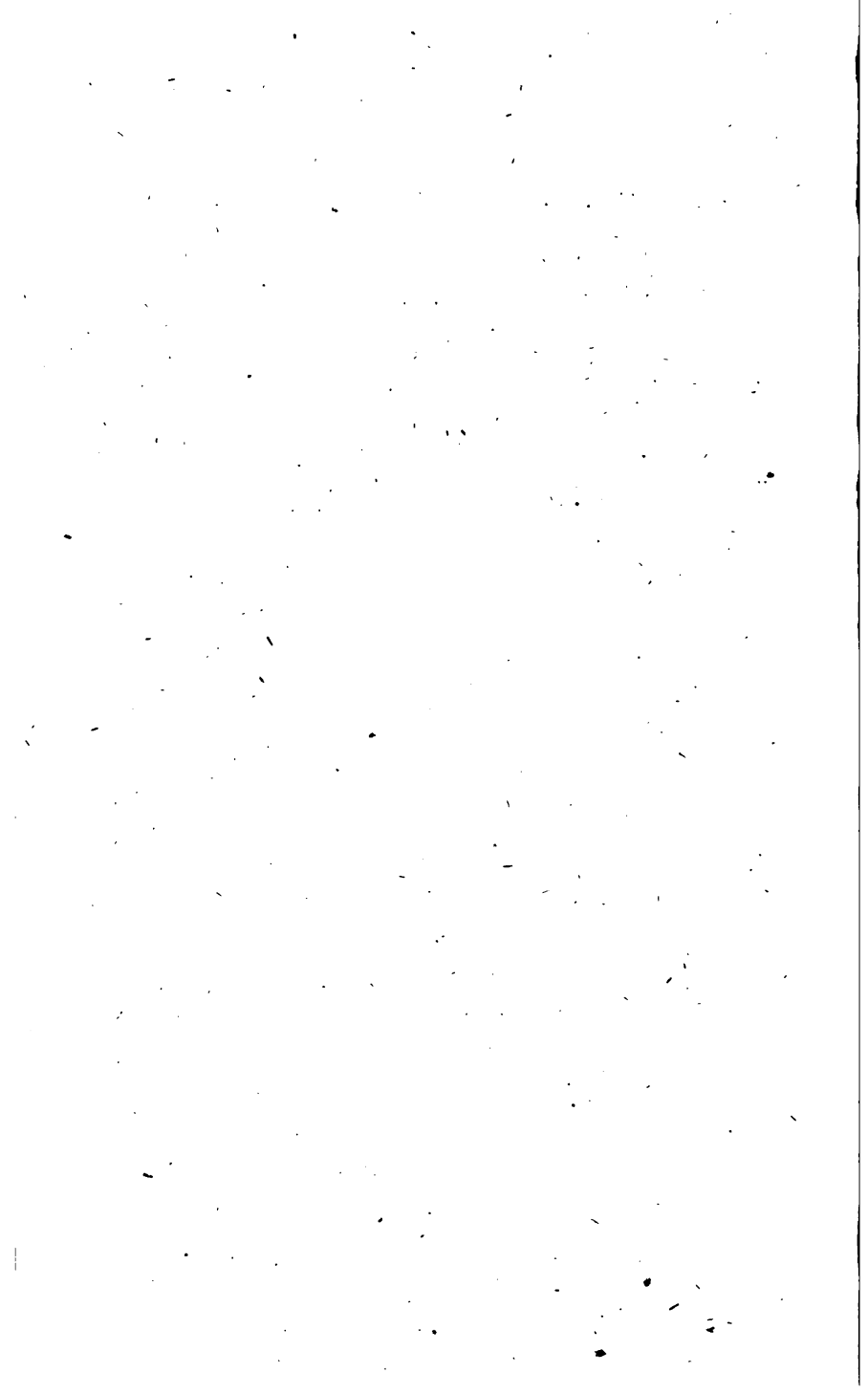
"Among the ancient Irish," says Solinus, "when a woman is brought to bed of a son, she prays to the Gods to give him the grace to die in battle." This was to wish salvation to the child. (See Solin. c. 25. p. 252.)

These

These authorities may suffice*: EDDA does; but that makes this they do not indeed say all that the work so much the more valuable.

* I cannot help adding to the authorities of our Author, what Quintus Curtius relates of the Sogdians; a nation who inhabited to the eastward of the Caspian Sea; not far from the country of ODIN and his companions. When some of that people were condemned to death by Alexander, on account of their revolt, "*Carmen, latantium more, canere, tripudiiisque et lasciviori corporis motu, gaudium quoddam animi ostentare ceperunt.*"—When the king enquired the reason of their thus rejoicing, they answered,—" *A tanto Rege, victore omnium gentium, MAJORIBUS SUIS REDDITOS, honestam mortem, quam fortes viri VOTO quoque expeterent, Carminibus sui moris Latitiæque celebrare.*" Curt. Lib. 7. cap. 8. Edit. Varior. T.

THE END OF THE FIRST PART OF THE EDDA.



AN

I D E A

OF THE

SECOND PART OF THE EDDA.

ALL the most important points of the ‘northern*’ Mythology have been laid open in the preceding Dialogue, which forms the First Part of the EDDA. In the Second Part, the Author, changing his stile, confines himself to the relation of several adventures which had happened to these Deities whom he hath been describing to us. The ancient SCALDS, or Poets, are the guides he follows; and his chief aim is to explain the epithets and synonymous expressions which have been in a manner consecrated in their language. The same taste and mode of composition prevails every where through this Second Part, as in the former: We have constantly Allegories and Combats; Giants contending with the Gods; LOKE perpetually deceiving them; THOR interposing in their defence, &c. This is nearly the whole of the Second Part. It would
tire

* *Celtique.* Fr.

tire our Reader's patience to insert it here 'intire; although it is three-fourths less than the former. I shall perhaps stand in need of his indulgence, while I barely aim at giving him a succinct idea of it.

" **ÆGER**, a Danish nobleman, was desirous, in imitation of **GYLFE**, of going to **ASGARD**, to visit the Gods. The Deities expecting his coming, immediately mounted on their lofty seats, that they might receive him with the greater dignity: and the Goddesses, who yielded to them in nothing, took their places along with them. **ÆGER** was splendidly entertained. **ODIN** had ranged all along the hall where they feasted, swords of such an amazing brilliancy and polish, that no other illuminations were wanted. All the walls were covered with glittering shields. They continued drinking for a long time large draughts of the most excellent mead. **BRAGE**, the God of Eloquence, sat next to **Æger**, and the Gods had committed their guest to his care. The conversation that passed between **Æger** and this Deity, is the subject of this Second Part of the **EDDA**. **Brage** begins with relating an evil turn which **LOKE** had played the Gods. The Reader will remember, that they prevented the effects of old age and decay by eating certain apples, entrusted to the care of **IDUNA**. **Loke** had, by a wile, conveyed away this **Iduna**, and concealed her in a wood, under the custody of a Giant. The Gods beginning to wax old and grey, detected the author of this theft, and with terrible threats obliged him to make use of his utmost cunning to regain **Iduna** and her salutary apples back again for the Gods."

" This is one of the Fables." I shall present the Reader with another, concerning a Duel between the Giant **RUGNER** and the God **THOR**. " The Giant carried a lance made all of whetstone. Thor broke

" it

“ it in pieces by a blow with his club, and made the splinters fly so far, that all the subsequent whetstones found in the world are parts of it; as indeed they appear evidently broken off from something by violence.”

I must detain the Reader somewhat longer with the account of the origin of Poetry. It is an allegory not altogether void of invention.

“ The Gods of the north had formed a man much in the same manner as the Grecian Deities are said to have formed Orion. This man was called *Kuaser*. (Ears accustomed to the musical Greek names, must pardon our Gothic appellations.) He was so clever, that no question could be proposed which he was not able to resolve: he traversed the whole world teaching mankind wisdom. But his merits exciting envy, two Dwarfs treacherously slew him; and receiving his blood into a vessel, mixed it up with honey, and thence composed a liquor which renders all those that drink of it Poets*. The Gods missing their son, enquired of the Dwarfs what was become of him. The Dwarfs, to extricate themselves out of the difficulty, replied; That Kuaser had died, suffocated with his knowledge, because he could not meet with persons to ease and disemboague his mind to, by proposing to him so many learned questions as was necessary to his relief. But their perfidy was afterward discovered by an unexpected accident. These Dwarfs having drawn upon themselves the resentment of a certain Giant, he seized and exposed them upon a rock surrounded on all sides by the

* It is probable, that by the sweeter embellishments of sentiment and language, so essential to the perfection of true Poetry. blood of the wise man blended with honey, was meant that union of reason or good sense with the

the sea. In this frightful situation, their only recourse was to purchase their deliverance at the price of that divine beverage. The Giant being satisfied with this ransom, carried it home, and delivered it to the custody of his daughter *Gunlóda*: hence, adds my author, Poetry is indifferently, in allusion to the same Tale, called "The blood of Kuaser:" "The Beverage," or "The ransom of the Dwarfs," &c.

"This valuable acquisition was eagerly sought after by the Gods, but very difficult to obtain, because it was concealed under rocks. ODIN was nevertheless determined to try for it; and he made the attempt in the following manner. * Transforming himself into a Worm, he glided through a crevice into the cavern where the Beverage was kept. Then resuming his natural shape, and gaining the heart of *Gunlóda*, he prevailed on her to let him drink three draughts of the liquor entrusted to her care. But the crafty Deity, resolving to make the most of his advantage, pulled so deep, that at the last draught he left none behind him in the vessel; and transforming himself into an eagle, flew away to Asgard, to deposit in safety the precious treasure he had obtained. The Giant, who was a Magician, instantly discovered the artifice that had been practised; and changing himself also into an Eagle, flew with all speed after Odin, who had almost reached the gates of Asgard. Then the Gods all ran out of their palaces to assist and support their master; and foreseeing that he would have much difficulty to secure the liquor, without exposing himself to the danger of being taken, they immediately set out all the vessels they could lay their hands on. In effect, Odin
finding

* In his first Edit. our Author had given here some farther circumstances of this Icelandic Tale; which, in his second impression (here followed) he dropt, as unimportant and puerile. T.

finding he could not escape but by easing himself of that burden which retarded his flight, instantly filled all the pitchers with this miraculous liquor: and from hence it hath been distributed among both Gods and men. But in the hurry and confusion in which the liquor was discharged, the bulk of mankind were not aware that Odin only threw up part of it through his beak; the rest was emitted from a more impure vent: And as it is only the former liquor that this God gives as a Beverage to the good Poets, to such as he would animate with a divine inspiration; so it is only the latter sort that falls to the share of bad Rhymers; for as this flowed from its inferior source in greatest abundance, the Gods bestow it in liberal draughts on all that will apply; this makes the crowd very great about the vessels, and this is the reason why the world is overwhelmed with such a redundance of wretched verses."

AFTER this remarkable fiction, there are many Fables in the EDDA which have little or no relation to Mythology. These are historical strokes, blended with fictions, which are neither important for their instruction, nor agreeable for their invention. I shall therefore proceed, without farther delay, to say something of the SCALDA, or "Poetical Dictionary," which I have before mentioned in the Introduction to this Volume.

We have already seen that it was compiled by SNORRO, for the use of such Icelanders as applied themselves to the profession of SCALD, or Poet. As this Author wrote in the thirteenth century, he hath not only given the Epithets belonging to the ancient Poetry, but also such as were become necessary in consequence of the new religion, and new sources of knowledge that had been introduced into the north.

The

The work begins with the names of the Twelve Gods, which SNORRO produces afresh, in order to range under each their several epithets, and synonymous appellations. ODIN alone has one hundred and twenty-six; whence we may judge of the number of ancient Poems which had been written to celebrate this Deity. I shall present the Reader with a few of those Epithets, selecting such as have not already occurred in the EDDA.

“ ODIN, the Father of the Ages; the Supercilious; the Eagle; the Father of Verses; the Whirlwind; the Incendiary; he who causes the arrows to show-
“ er down,” &c.

THOR is designed by twelve Epithets; the most common is that of “ The Son of Odin and the Earth.”

LOKE is stiled, “ The Father of the Great Serpent; the Father of Death; the Adversary, the Accuser, the Deceiver of the Gods,” &c.

FRIGGA is “ The Queen of the Gods.”

FREYA, “ The Goddess of Love; the Norn, or Fairy, who weeps Golden tears; the Kind and Liberal Goddess,” &c.

After these Epithets of the Gods, follows an alphabetical list of the Words most commonly used in Poetry. Some of them are now unintelligible, some appear insipid, and others are like those idle Epithets of the ancient Classics, which follow a word as constantly as the shade does the body, and are introduced rather to fill up the measure of the verse, than to add to the sense. Some are nevertheless worth knowing, were it only for their singularity. For instance, RIVERS are called by the SCALDS “ the sweat of the earth;” and “ the blood of the vallies.” ARROWS are “ the daughters of Misfortune;” “ the hailstones of helmets.” The BATTLE-AXE is “ the hand of
the

“ the Homicide, or Slaughterer: The EYE, “ the torch, or flambeau of the countenance; ” “ the diamond of the head.” The GRASS and HERBAGE, “ the hair and the fleece of the earth.” HAIR, “ the forest of the head: ” and if it be white, “ the snow of the brain.” The EARTH is, “ the vessel that floats on the ages; ” “ the basis, or foundation of the air; ” “ the daughter of the night.” NIGHT, “ the veil of discourse and cares.” A COMBAT, “ the crash of arms; the shower of darts; the clangor of swords; the bath of blood.” The SEA is “ the field of pirates: ” A SHIP, “ their skate,” and “ the horse of the waves.” ROCKS are “ the bones of the earth.” The WIND is “ the tiger, the lion, “ who darts himself upon the houses and vessels,” &c. &c.

SNORRO'S work, as published by Resenius, concludes with this collection of Epithets; but in the old MS. preserved at Upsal, and in some others, we find at the end of this Dictionary a small Treatise, by the same Author, on the Construction and Mechanism of the Gothic or Icelandic Metre. If we had a greater number of the ancient Celtic verses remaining, this work would be extremely valuable; since it would then facilitate the knowledge of a species of Poetry which might serve to many useful purposes: but it has the misfortune to have become exceedingly obscure. However, as some persons of distinguished learning have undertaken to explain it, there is room to hope that such curious Readers as are fond of researches of this kind, will shortly have nothing wanting to gratify their desires on this subject.

What we know of it at present is, that their art of Versification consisted in combining together a number of syllables, with a regular repetition of the same letter at the beginning or end of each verse, at once resembling

sembling the nature of our modern Versification with rhyme, and the taste for acrostics. Were this inquiry to be traced very far back, I believe we should find the original or model of this sort of Mechanism, to have been taken from some eastern nation, either from the ancient Persians or the Hebrews. The Hebrew poetry abounded with acrostics of various kinds. The same are found in all the ancient Odes of our Icelandic Scalds. It is equally probable, that the verses of the BARDS, those ancient British and Gallic Poets, were of the same kind: some few fragments which we have of the poetry of Gaul or Bas Bretagne, put this matter out of doubt. The fact is still more certain with regard to such verses of the Anglo-Saxons as have been handed down to us.

REMARKS ON THE FOREGOING PASSAGE.

[Our ingenious Author appears to me to have here thrown together several things, in their nature very different, without sufficient discrimination.

In the first place it may be remarked, that even if we should admit that the LOGOGRYPHS of the Icelandic Scalds*, are composed in a taste not very different from that of the Hebrew ACROSTICS; yet these Acrostics ought by no means to be confounded with the ALLITERATIONS of the Runic or Scaldic Metre; for these are as natural to the Icelandic verse, as Dactyl and Spondee feet are to the Greek and Latin numbers†. So that I must beg leave to differ from my

* See Vol. I. p. 338.—Wormii Literatura Runica, p. 183. 4to.

† Vid. Vol. I. p. 336.

my Author, in thinking the Alliterative Metre of the Scalds similar either to the Taste for Acrostics, or our modern Rhyme. Not but the Scalds often used Rhyme in the same manner as the moderns, and that with very nice exactness*.

But granting that the Icelandic Scalds often composed little artificial poems, much in the taste of the Hebrew Acrostics, I fear it will be going too far, to fetch their Original from those of the Hebrews; for it may be safely affirmed, That all nations (without deriving it from each other) have, in the infancy of taste, run into all the species of False Wit. The Chinese, for example, deal in many little artificial forms of poetry, very much resembling the Rondeaux and Madrigals so current among the French and us in the last age †, and yet neither party will be suspected of imitation. So again, some of the other eastern nations have innumerable small poems, very mechanically disposed into the shapes of Ovals, Lozenges, and other mathematical figures ‡, exactly parallel to the Eggs, Wings,

* See the Icelandic original of EGBILL's ODE, among the "Five Pieces of Runic poetry," 8vo. p. 92.—Vid. Vol. I. p. 334, Note.

† See Specimens of Chinese Poetry (the Rhymes of which are very artificially disposed) at the end of the Translation of a Chinese novel, intitled, *Hau Kion Chooan*, &c. 4 Vol. 12mo. 1761.

‡ The Reader may find many of these little mechanic Trifles translated into English, in an ancient ART OF ENGLISH POESIE, 1589,

4to. p. 77, 78. The writer (one Puttenham) says, These are in great request among the Sultans of Tartary, Persia, and the Indies, (and even the Chinese) who often make presents to their ladies of poems arranged in these forms; the letters of which are composed of diamonds, rubies, &c.—This sort of gallantry is also practised in Turkey, as we learn from Lady Mary Wortley Montague's LETTERS, Vol. III. Letter XL.

Wings, and Axes of some of the Greek minor Poets; yet both sides may be acquitted from the suspicion of stealing this happy invention from each other. Upon the whole, therefore, I much doubt whether we ought to attribute the Icelandic attempts of this kind either to a Persic or Hebrew origin, even though some of the first emigrations of the northern people may be allowed to come from the neighbourhood of Persia.

As to the Anglo-Saxon and Icelandic poetry, these will be allowed to be in all respects congenial, because of the great affinity between the two languages, and between the nations who spoke them. They were both Gothic Tribes, and used two not very different dialects of the same Gothic language. Accordingly, we find a very strong resemblance in their versification, phraseology, and poetic allusions, &c. the same being in a great measure common to both nations*.

But there is also a resemblance between the laws of versification adopted by the British Bards, and those observed by the Icelandic Scalds; at least so far as this, that the metre of them both is of the alliterative kind, and yet there does not appear to be the least affinity in the two languages, or in the origin of the two nations. But this resemblance of metre, I think, may in part be accounted for on general philosophical principles, arising from the nature of both languages†, and in part from that intercourse which was unavoidably produced between both nations in the wars and piratical irruptions of the northern nations; whose Scalds, as we learn from Torfœus‡, were respected
and

* Compare the Anglo Saxon the Scaldic poems. See also Reliques of Anc. Eng. Poetry, Vol. II, p. 268, 269. 2d Edit. T.
(Ann. DCCCXXXVIII. beginning, † See Vol. I. p. 336. the latter part of the Note.
Apelrean cyning, &c. Gibson. ‡ Prefat. ad Hist. Orcad. folio.
Edit. 1692. p. 112.) with any of

and admired for their poetic talents, even in the courts of those princes whose territories were most invaded by their Danish countrymen. This he expressly affirms of the Anglo-Saxon and Irish kings; and it is to the full as likely to have been the case with the Welsh princes; who often concurred with the Danes in distressing the English. I am led to think that the latter Welsh BARDS might possibly have been excited to cultivate the alliterative versification more strictly, from the example of the Icelandic SCALDS, and their imitators, the Anglo-Saxon Poets; because the more ancient British Bards were nothing near so exact and strict in their alliterations, as those of the middle and latter ages; particularly after the Norman conquest of England, and even after king Edward the First's conquest of Wales*: whereas some centuries before this, the

* A very learned and ingenious British Antiquary thus informs me, "rative, is condemned as much
" by our Grammarians as a false
" Our profody depends entirely " quantity by the Greeks and
" on what you call ALLITERA- " Romans. They had six or se-
" TION, and which our Gram- " ven different kinds of this con-
" marians term *Cynghannedd*, i. e. " sonantical harmony, some of
" *Concentus*, vel *Symphonia Consa*; " which were of a loose nature,
" *nantica*. This at first was not " and were allowed in poetry as
" very strict; for the Bards of the " well as the most strict Allitera-
" sixth century used it very spa- " tion, &c."
" ringly, and were not circum- " The most ancient IRISH
" scribed by any rules. The " POEMS were also ALLITERA-
" Bards from the [Norman] con- " TIVE, according to Mr.
" quest to the death of I. Iewellyn, " LLWYD of the Museum; and
" our last prince, were more " as he was well versed in all the
" strict. But from thence to " branches of the Celtic now ex-
" queen Elizabeth's time, the rules " tant, viz. The British, Irish,
" of Alliteration were to be ob- " Armoric, Cornish, and Manx,
" served with great nicety; so " no person was better qualified
" that a line not perfectly allite- " to judge in this matter." T.

the Icelandic metre had been brought to the highest pitch of alliterative exactness. This conjecture, however, that the Welsh Bards borrowed any thing from the Poets of any other country, will hardly be allowed me by the British Antiquaries, who, from a laudable partiality, are jealous of the honour of their countrymen †; nor is it worth contending for: It is sufficient to observe, that a spirited emulation between the BARDS and the SCALDS might excite each of them to improve their own native poetry, and to give it all that artificial polish, which they saw admired in the other language. Whoever would understand thoroughly the poetry of both people, and compare their respective metre, may examine, for the Icelandic

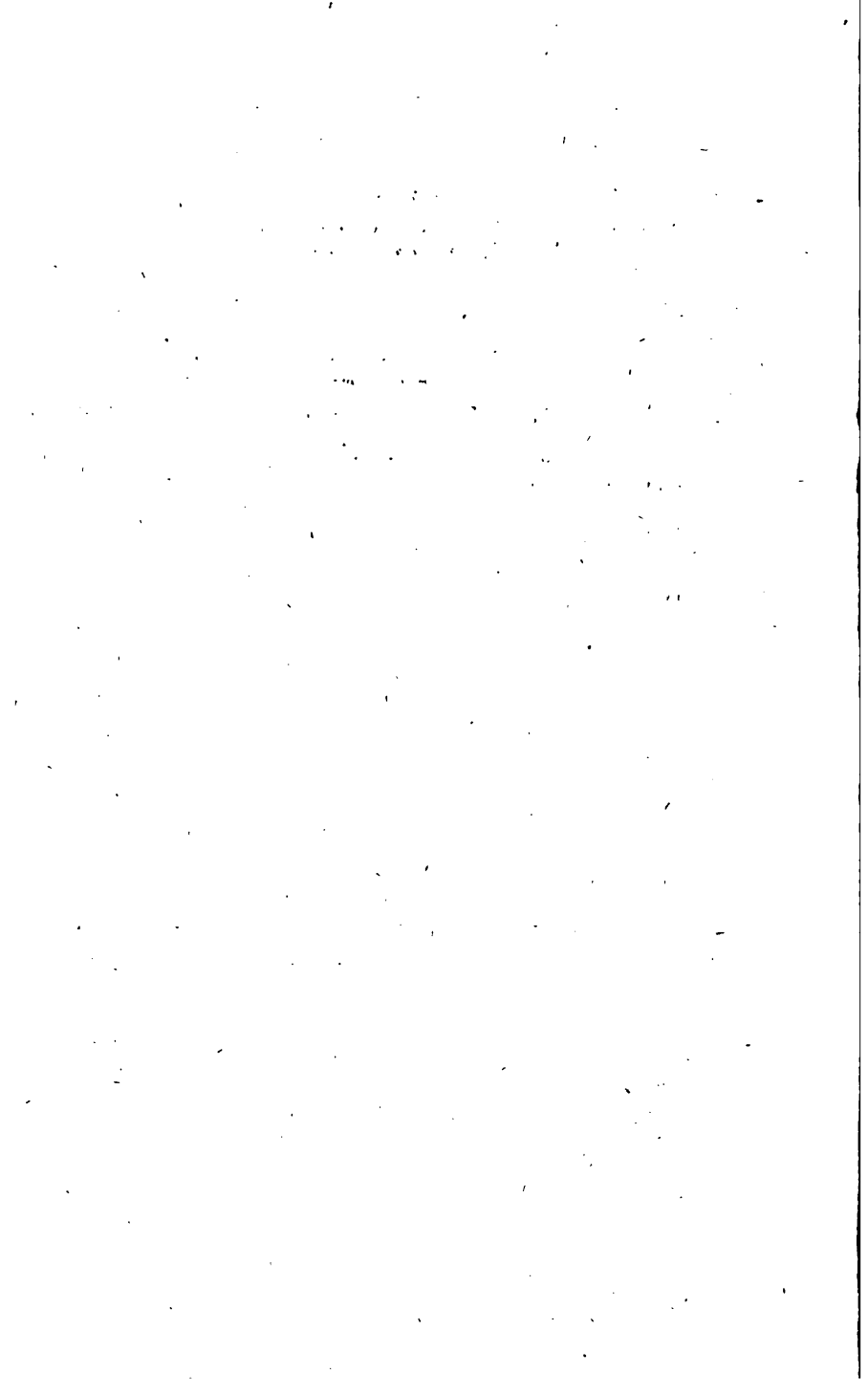
† It would be unfair to conceal the objections of the same learned person, especially as it would deprive the Reader of some very curious information concerning the ancient Celtic Poetry. "I can by no means think that our Bards have borrowed their AL-
LITERATION from the Scalds of the north; for there are traces of it in some very old pieces of the Druids still extant, which I am persuaded are older than the introduction of Christianity; and were composed long before we had any commerce or intercourse with any of the inhabitants of Scandinavia, or any branch of the Gothic race whatsoever, and I

"believe before the Roman Conquest. Caesar says, The Druids learned a great number of verses by rote, in which, no doubt, a great deal of their morality was couched, and their mystical doctrines about the Oak and the Mistletoe. These kind of verses are, by the Britons, called *Englyn Mikur*, or THE WARRIOR'S SONG, and consist of a triplet of seven syllables each verse, which are unirythm: For Rhyme is as old as poetry itself in our language. It is very remarkable that most of our old Proverbs are taken from the last verse of such a triplet, and the other two seem almost nonsense; they mention

Icelandic, WORMIUS'S *Literatura Runica*; and for the British, JOHN DAVID RHYS'S *Cambro-Britannicæ Cymraecæve Linguae institutiones et rudimenta*, &c. Lond. 1592 *.] T.

" mention the Oak, high Moun- marks on DRAYTON'S *Poliolbion*.
" tains, and Snow, with honour. —And a remarkable passage in
" Those are certainly remains of GIRALDUS CAMBRENSIS (*Cam-*
" the Pagan Creed." T. briæ Descriptio, p. 260, 261.)

* See also some account of the beginning thus, *Præ cunctis autem*,
Welsh Poetry in SELDEN'S *Re- &c.* T.



AN

I D E A

OF THE

MORE ANCIENT EDDA.

IT is now time to describe what remains of the former EDDA, compiled by SOEMUND, surnamed the LEARNED, more than a hundred years before that of Snorro. It was a collection of very ancient poems, which had for their subject some article of the Religion and Morality of Odin. The share that Soemund had in them, was probably no more than that of first collecting and committing them to writing. This collection is at present considered as lost, excepting only three pieces, which I shall describe below: But some people have, not without good reason, imagined that this ancient EDDA, or at least the greatest part of it, is still preserved. It were to be wished, that the possessors of such a treasure could be induced to esteem the communication of it to the world, the greatest advantage they can reap from it; and they are now urged, in the name of the public, to this generous action. Be that as it may, the admirers of the antiquities of the north have, in the fragments of this work,
which

which may be seen and consulted, sufficient to reward their researches. The remainder is probably less interesting; and this may perhaps have been the cause of its being consigned to oblivion.

THE first of these pieces is that which I have so often quoted under the title of VOLUSPA; a word which signifies the Oracle, or the Prophecy of Vola. It is well known, that there were among the Celtic nations women who foretold future events, uttered oracles, and maintained a strict commerce with the Divinity. Tacitus makes frequent mention of one of them, named Velleda, who was in high repute among the Bructeri, a people of Germany, and who was afterwards carried to Rome. There was one in Italy, whose name had a still nearer affinity to this of Vola, viz. that Sibyl whom Horace (Epod. V.) calls *Ariminensis Folia*. VOLA, or FOLIA, might perhaps be a general name for all the women of this kind. As these names are evidently connected with the idea of FOLLY or madness, they would at least be due to those enthusiastic ravings and mad contortions with which such women delivered their pretended oracles. The word FOL bore the same meaning in the ancient Gothic, as it does in French, English, and in almost all the languages of the north; in all which it signifies either a Fool or a Madman*.

This Poem, attributed to the Sibyl of the north, contains, within the compass of two or three hundred lines, that whole system of Mythology, which we have

* FOOL, (antig. Fol) *Stultus, tie, nugæ, quid vanum, fatuum fabulidivus, fatuus, rationis expert. losum, &c. Inde verbum Folare, Gallic? Fol. Islandic? fol, ferox, Ineptus, aut stultus et inanes fabulas iracundus, fatuus, insipiens. Folska, recitare, nugæ venditare. Hickes, Stultitia. Ang. Folly: Gall. Fq. in Junii Etymolog. a Iye Edit. lic. Hinc forsas Ital. Fola, Inep-* T.

have seen disclosed in the EDDA; but this laconic brevity, and the obsoleteness of the language in which it is written, make it very difficult to be understood. This, however, does not prevent us from observing frequent instances of grandeur and sublimity, and many images extremely fine: then the general tenor of the work, the want of connection, and the confusion of the style, excite the idea of a very remote antiquity; no less than the matter and subject itself. Such were, doubtless, the real Sibylline verses so long preserved at Rome, and so ill counterfeited afterwards. The Poem of the VOLUSPA is perhaps the only monument now remaining, capable of giving us a true idea of them.

I need not here quote any passages from this Poem; the text of the EDDA is (as we have seen) quite full of them, and I have given pretty long extracts from it in my Remarks. It is sufficient briefly to observe, that the Prophetess, having imposed silence on all intellectual beings, declares, that she is going to reveal the decrees of the Father of Nature, the actions and operations of the Gods, which no person ever knew before herself. She then begins with a description of the chaos; and proceeds to the formation of the world; and of that of its various species of inhabitants, Giants, Men, and Dwarfs. She then explains the employments of the Fairies or Destinies; the functions of the Gods, their most remarkable adventures, their quarrels with Loke, and the vengeance that ensued. At last, she concludes with a long description of the final state of the universe, its dissolution and conflagration: the battle of the inferior Deities and the Evil Beings: the renovation of the world: the happy lot of the good, and the punishment of the wicked.

THAT Poem is followed by another no less deserving of regard. It made part of the EDDA of SOR-MUND; and, in point of antiquity, does not yield to
VOL. II. U that

the VOLUSPA: this is called HAVAMAAL, or "The Sublime Discourse of Odin;" and is attributed to that God himself, who is supposed to have given these precepts of wisdom to mankind. This piece is the only one of the kind now in the world. We have, directly from the 'ancient' * Scythians themselves, no other monument on the subject of their morality: whatever we know from any other quarter on this article, being imperfect, corrupted, and uncertain. Thus this moral system of Odin's may, in some measure, supply the loss of the maxims which Zamolxis, Dicensæus, and Anacharsis gave to their Scythian countrymen; maxims which those sages pretended to have derived from heaven, and which were frequently the envy of the Greek Philosophers.

The HAVAMAAL, or Sublime Discourse, is comprised in about one hundred and twenty stanzas. There are very few which are not good and sensible; but as some of them contain only common truths, and others allusions which it would be tedious and difficult to explain, I shall give only the following extracts, assuring the Reader anew, that he will find them translated with the most scrupulous exactness.

" † **C**ONSIDER and examine well all your doors,
 " before you venture to stir abroad: for he is
 " exposed to continual danger, whose enemies lie in
 " ambush, concealed in his court.

" To

* *Des Codes W des Scythes.* Fr. ficiently explicit, been determined

† In translating the following by the latter; from which I have
 maxims from the French, I occasionally supplied a few omissions. But
 occasionally consulted a MS copy of also being able to procure the original, I have, in all other instances, chosen to follow M. Mallet's Translation, though it differs
 Resenius's Latin Version; and have, in some few passages, where the French seemed not to be suf- extremely

" To the guest, who enters your dwelling with frozen knees, give the warmth of your fire; he who hath travelled over the mountains, hath need of food and well-dried garments.

" Offer water to him who sits down at your table; for he hath occasion to cleanse his hands: and entertain him honourably and kindly, if you would win from him friendly words and a grateful return.

" He who travelleth hath need of wisdom. One may do at home whatsoever one will; but he who is ignorant of good manners, will only draw contempt upon himself, when he comes to sit down with men well instructed.

" He who goes to a feast, where he is not expected, either speaks with a lowly voice, or is silent: he listens with his ears, and is attentive with his eyes: by this he acquires knowledge and wisdom.

" Happy he who draws upon himself the applause and benevolence of men: for whatever depends upon the will of others, is hazardous and uncertain.

" A man can carry with him no better provision for his journey, than the strength of Understanding. In a foreign country, this will be of more use to him than treasures, and will introduce him to the table of strangers.

" There is nothing more useless to the sons of the age, than to drink too much ALE: the more the drunkard

extremely from that of Resenius; tion. See the Introduction to this as presuming that M. Mallet had Volume. T.
good authority for every devia-

“ drunkard swallows, the less is his wisdom, till he
“ loses his reason. The bird of oblivion sings before
“ those who inebriate themselves, and steals away
“ their souls.

“ A coward thinks he shall live for ever, if he can
“ but keep out of the reach of arms : but though he
“ should escape every weapon, old age, that spares
“ none, will give him no quarter.

“ The gluttonous man, if he is not upon his guard,
“ eats his own death : and the gluttony of a fool
“ makes the wise man laugh.

“ The flocks know when to return to the fold, and
“ to quit the pasture : but the worthless and slothful
“ know not how to restrain their gluttony.

“ The lewd and dissolute man makes a mock of
“ every thing : not considering how much he himself
“ is the object of derision. No one ought to laugh at
“ another, until he is free from faults himself.

“ A man void of sense ponders all night long, and
“ his mind wanders without ceasing : but when he is
“ weary at the point of day, he is nothing wiser than
“ he was over-night.

“ He thinks he is profoundly knowing ; being in-
“ deed most superficial and shallow. But he knows
“ not how to sing an answer, when men pose him
“ with a difficult question *.

“ Many

* Alluding to the *Ænigmas* and *Riddles* which it was usual to pro-
pose as a trial of wit. See many of them in the *Heroarer Saga*. Both
the riddle and answer, I believe, were usually sung in the manner of a
little catch.

" Many are thought to be knit in the ties of sincere
" kindness: but when it comes to the proof, how
" much are they deceived! Slander is the common
" vice of the age. Even the host back-bites his
" guest.

" One's own home is the best home, though never
" so small *. Every thing one eats at home is sweet.
" He who lives at another man's table is often obliged
" to wrong his palate.

" I have never yet found a man so generous and
" munificent, as that to receive at his house was not
" to receive: nor any so free and liberal of his gifts,
" as to reject a present when it was returned to
" him.

" Let friends pleasure each other reciprocally, by
" presents of arms and habits. Those who give, and
" those who receive, continue a long time friends, and
" often give feasts to each other.

" Love both your friends and your friends' friends:
" but do not favour the friend of your enemies.

" Peace, among the perfidious, continues, for five
" nights, to shine bright as a flame: but when the
" sixth night approaches, the flame waxes dim, and is
" quite extinguished: then all their amity turns to ha-
" tred.

" When I was young, I wandered about alone: I
" thought myself rich if I chanced to light upon a
" companion. A man gives pleasure to another man.
" Let

* This is like our English Proverb, " Home is home, be it never so
homely."
T.

" Let not a man be over-wise, neither let him be
" more curious than he ought. Let him not seek to
" know his destiny, if he would sleep secure and
" quiet.

" Rise early, if you would enrich yourself, or van-
" quish an enemy. The sleeping wolf gains not the
" prey; neither the drowsy man the victory.

" They invite me up and down to feasts, if I have
" only need of a slight breakfast: my faithful friend is
" he who will give me one loaf when he has but
" two.

" Whilst we live, let us live well: for be a man
" never so rich, when he lights his fire, Death may
" perhaps enter his door before it be burnt out.

" It is better to have a son late than never. One
" seldom sees sepulchral stones raised over the graves
" of the dead, by any other hands but those of their
" own offspring.

" Riches pass away like the twinkling of an eye:
" of all friends they are the most inconstant. Flocks
" perish; relations die; friends are not immortal;
" you will die yourself: but I know one thing alone
" that is out of the reach of fate; and that is, the
" judgment which is passed upon the dead.

" Let not the wisest be imperious, but modest: for
" he will find by experience, that when he is among
" those that are powerful, he is not the most mighty.

" Praise the fineness of the day, when it is ended;
" praise a woman, when you have known her; a
" sword, when you have proved it; a maiden, after
" she

" she is married ; the ice, when once you have crossed it * ; and the liquor after it is drunk.

" Trust not to the words of a girl ; neither to those which a woman utters ; for their hearts have been made like the wheel that turns round ; levity was put into their bosoms.

" Trust not to the ice of one day's freezing ; neither to the Serpent who lies asleep ; nor to the caresses of her you are going to marry ; nor to a sword that is cracked or broken ; nor to the son of a powerful man ; nor to a field that is newly sown.

" Peace between malicious women is compared to a horse who is made to walk over the ice not properly shod ; or to a vessel in a storm without a rudder ; or to a lame man, who should attempt to follow the mountain-goats with a young foal, or yearling mule.

" He who would make himself beloved by a maiden, must entertain her with fine discourses, and offer her engaging presents : he must also incessantly praise her beauty. It requires good sense to be a skilful lover.

" There is no malady or sickness more severe, than not to be content with one's lot.

" The heart alone knows what passes within the heart : and that which betrays the soul, is the soul itself.

" If

* This is not unlike the English Proverb, " Praise the Bridge that carries you safe over."

T.

“ If you would bend your mistress to your passion,
“ you must only go by night to see her. When a
“ thing is known to a third person, it never succeeds.

“ Seek not to seduce another's wife with the alluring charms of Runic incantations.

“ Be humane and gentle to those you meet travelling in the mountains, or on the sea.

“ He who hath a good supper in his travelling wallet, rejoices himself at the approach of night.

“ Never discover your uneasiness to an evil person, for he will afford you no comfort.

“ Know, that if you have a friend, you ought to visit him often. The road is grown over with grass, the bushes quickly spread over it, if it is not constantly travelled.

“ Be not the first to break with your friend. Sorrow gnaws the heart of him who hath no one to advise with but himself.

“ Obsequiousness produces friends : but it is vile indeed to flatter one's own self.

“ Have never three words of dispute with the wicked. The good will often yield up a point, when the wicked is enraged and swollen with pride. Nevertheless, it is dangerous to be silent when you are reproached with having the heart of a woman ; for then you would be taken for a coward.

“ I advise you, be circumspect, but not too much : be so, however, when you have drunk to excess ;
“ when

“ when you are near the wife of another; and when
 “ you find yourself among robbers.

“ Do not accustom yourself to mocking; neither
 “ laugh at your guest, or a stranger: they who re-
 “ main at home often know not who the stranger is
 “ that cometh to their gate,

“ Where is there to be found a virtuous man with-
 “ out some failing? or one so wicked as to have no
 “ good quality.

“ Laugh not at the gray-headed declaimer, nor at
 “ thy aged grandsire. There often come forth from
 “ the wrinkles of the skin, words full of wisdom.

“ The fire drives away diseases; the oak expels the
 “ stranguary; straws dissolve enchantments*: Runic
 “ characters destroy the effect of imprecations: the
 “ earth swallows up inundations; and death extin-
 “ guishes hatred and quarrels.”

* Hence probably is derived the custom of laying two straws cross-
 wise in the path where a witch is expected to come. T.

THESE Fragments of the Ancient EDDA are followed, in the Edition of Resenius, by a little Poem, called The Runic Chapter, or The MAGIC OF ODIN. I have before observed, that the Conqueror, who usurped this name, attributed to himself the invention of Letters; of which they had not probably any idea in Scandinavia before his time. But although this noble art is sufficiently wonderful in itself to attract the veneration of an ignorant people towards the teacher of it; yet Odin caused it to be regarded as the ART of MAGIC; by way of excellence, the art of working all sorts of miracles: whether it was that this new piece of fallacy was subservient to his ambition, or whether he himself was barbarous enough to think there was something supernatural in writing. He speaks, at least in the following Poem, like a man who would make it so believed.

“ **D**O you know (says he) how to engrave Runic characters? how to explain them? how to procure them? how to prove their virtue?” He then goes on to enumerate the wonders he could perform, either by means of these letters, or by the operations of poetry.

“ * I am possessed of songs: such as neither the spouse of a king, nor any son of man can repeat; one of them is called the HELPER: it will HELP thee at thy need, in sickness, grief, and all adversities.

“ I know a Song, which the sons of men ought to sing, if they would become skilful physicians.

“ I

“ * I know a Song, by which I soften and enchant
“ the arms of my enemies, and render their weapons
“ of none effect.

“ I know a Song, which I need only to sing when
“ men have loaded me with bonds; for the moment I
“ sing it, my chains fall in pieces, and I walk forth at
“ liberty.

“ I know a Song, useful to all mankind; for as
“ soon as hatred inflames the sons of men, the mo-
“ ment I sing it they are appeased.

“ I know a Song, of such virtue, that were I caught
“ in a storm, I can hush the winds, and render the
“ air perfectly calm.”

One may remark upon this last prerogative of the verses known to Odin, that among all the ‘ Gothic and ’ Celtic nations, the Magicians claimed a power over the Winds and Tempests. Pomponius Mela tells us, that in an island on the coast of Bretagne (he probably means the Isle of SAINTS, opposite to Brest) there were priestesses, separated from the rest of the people, who were regarded as the Goddesses of Navigation, because they had the winds and tempests at their disposal. There are penal statutes in the Capitularies of Charlemagne, in the canons of several councils, and in the ancient laws of Norway, against such as raise storms and tempests; *Tempestaril* is the name there given them. There were formerly of these impostors on the coasts of Norway, as there are at present on those of Lapland, to whom fear and superstition were long tributary. Hence silly travellers have,
with

with much gravity, given us ridiculous accounts of witches who sold wind to the sailors in these seas. It is no less true, that the very Norwegian fishermen would long since have forgotten that so foolish an opinion had ever existed, if foreign mariners, who were not disabused like them, did not often come to buy their wind of them, and pay them money for being the objects of their ridicule.

The Missionaries and first Bishops were early in their endeavours to root out this pernicious weed from the soil where they wished to plant the Gospel. They attacked the Pagan religion with all sorts of weapons. As they were often so credulous as to believe the false miracles of Paganism, they were weak enough to oppose them with others that were no whit better, except in the purity of the intention. In an old Icelandic Chronicle * we meet with a bishop laying a storm with Holy-water, and some other ceremonies. But to proceed on with the discourse of Odin:

“ When I see (says he) Magicians travelling through the air, I disconcert them by a single look, and force them to abandon their enterprise.” He had before spoken of these aerial travellers,

“ † If I see a man dead, and hanging aloft on a tree, I engrave Runic characters, so wonderful, that the man immediately descends and converses with me.”

By the operation of these Characters, and at other times by Verses, Odin had frequently raised the dead. There is a very ancient Ode preserved to us by Bartholin,

* K. Olof Tryggvason Saga, c. 33.

† Barthol. p. 641.

(RHM)

tholin*, wherein this Deity causes a prophetess, whom he wanted to consult, to rise from her tomb. The beginning of this Ode may serve to give us an idea what kind of Magic Poetry it was, which the northern nations were heretofore possessed of.

" ODIN, the sovereign of men, arises : he saddles his horse ~~Suttunga~~ ; he mounts, and is conveyed to the subterraneous abode of Hela (i. e. Death)."

" The DOG who guards the gates of DEATH meets him. His breast and his jaws are stained with blood ; he opens his voracious mouth to bite, and barks a long time at the father of Magic."

" Odin pursues his way ; his horse causes the infernal caverns to resound and tremble : at length he reaches the deep abode of DEATH, and stops near to the eastern gate, where stands the tomb of the Prophetess."

" He sings to her verses adapted to call up the dead. He looks towards the north ; he engraves Runic characters on her tomb ; he utters mysterious words ; he demands an answer : until the Prophetess is constrained to arise, and thus utters the words of the dead."

" WHO is this unknown that dares disturb my repose, and drag me from my grave, wherein I have

* Lib. III. cap. 2. p. 632.——The original in Bartholin consists of Fourteen Stanzas, of which M. Mallet has here produced only five. In the following Version, the Latin of Bartholin has been consulted.

*" have lain dead so long, all covered with snow, and
" moistened with the rains," &c.*

The other prodigies which Odin in the Runic Chapter boasts he has the power of performing, are not of less importance.

" * IF I will that a man should neither fall in battle, nor perish by the sword, I sprinkle him over with water at the instant of his birth." We may here recollect what I have said in the former Volume concerning the baptism of the people of the north, while they were yet Pagans †.

" If I will, I can explain the nature of all the different species of Men, of Genii, and of Gods. None but the wise can know all their differences.

" † If I aspire to the love and the favour of the chastest virgin, I can bend the mind of the snowy-armed maiden, and make her yield wholly to my desires.

" I know a secret which I will never lose ; it is, to render myself always beloved by my mistress.

" But I know one which I will never impart to any female, except my own sister, or to her whom I hold in my arms. Whatever is known only to one's self, is always of very great value."

After this, the Author concludes with exclamations on the beauty of the things he has been describing.

" NOW,

* Barthol. p. 348.

† Page 283.

‡ Barthol. p. 658.

“ NOW, says he, have I sung in my august abode,
“ my sublime verses; which are both necessary to the
“ sons of men, and useless to the sons of men. Blessed
“ be he who hath sung them! Blessed be he who
“ hath understood them! May they profit him who
“ hath retained them! Blessed be they who have lent
“ an ear to them!”

THE END OF THE EDDA.

O D E S

AND OTHER

ANCIENT POEMS.

I THOUGHT proper to subjoin to the EDDA the following pieces, selected out of that vast multitude of verses which we find preserved in the ancient Chronicles.

These are such as appeared to me most expressive of the genius and manners of the ancient inhabitants of the north, and most proper to confirm what I had advanced in the preceding Volume; as also to shew that the Mythology contained in the EDDA hath been that of all the northern Poets, and the religion of many nations drest out with fictions and allegories.

I shall first of all present the ODE which *Regner Lodbrog* composed in the torments preceding his death. This Ode was dictated by the Fanaticism of Glory, animated by that of Religion. Regner, who was a celebrated Warrior, Poet, and Pirate, reigned in Denmark about the beginning of the ninth century: after a long series of maritime expeditions into the most distant countries, his fortune at length failed him in England. Taken prisoner in battle by his adversary Ella, who was king of a part of that island, he perished by the bite of serpents, with which they had filled the

VOL. II. Y dungeon

dungeon he was confined in. He left behind him several sons, who revenged this horrible death, as Regner himself had foretold in the following verses. There is some reason, however, to conjecture that this prince did not compose more than one or two stanzas of this Poem, and that the rest were added, after his death, by the Bard, whose function it was, according to the custom of those times, to add to the funeral splendor, by singing verses to the praise of the deceased. Be that as it may, this Ode is found in several Icelandic Chronicles; and its versification, language, and stile, leave us no room to doubt of its antiquity. Wormius has given us the text in Runic Characters, accompanied with a Latin Version and large notes, in his *Literatura Runica*. Vid. p. 197. It is also met with in M. Biorners's collection. Out of the twenty-nine strophes of which it consists, I have only chosen the following, as being what I thought the generality of my readers would peruse with most pleasure. I have not even always translated entire stanzas; but have sometimes reduced two stanzas into one, in order to spare the Reader such passages as appeared to me uninteresting and obscure*.

* Our elegant Author having taken great liberties in his Translation of this and the following Odes, in order to accommodate them to the taste of French Readers, it was once intended here, instead of copying the French, to have given extracts from the more literal Version of all these Poems formerly published, which hath been so often quoted in the Notes to this work: viz. *THE FIVE PIECES OF RUNIC POETRY, TRANSLATED FROM THE ICELANDIC LANGUAGE*. 1763. 8vo.

But an ingenious Friend having translated from the French this part of M. Mallet's Book, I have got leave to insert his Version, and shall take the liberty to refer the more curious Reader to the pamphlet above-mentioned; which the Translator protests he occasionally consulted in the following pages. There the Odes here abridged may be seen at large, confronted with the Icelandic Originals, and accompanied with two other ancient Pieces of Northern Poetry. T.

EXTRACTS

FROM THE ODE OF

KING REGNER LODBROG.

* * * * *

“ **WE** fought with swords *, when, in my early
“ youth, I went towards the east, to prepare
“ a bloody prey for the ravenous wolves: ‘ ample
“ food for the yellow-footed eagle.’ The whole ocean
“ seemed as one wound: the ravens waded in the
“ blood of the slain:

“ We

* WE FOUGHT WITH SWORDS. exactly, “ WE STRUCK, OR CUT,
The Icelandic original, *biuggum*, “ OR HACKED AND HEWED WITH
or *biuggum*, is a word of the same “ SWORDS.” Wormius has ren-
origin as the Anglo-Saxon *beowan*. dered it, as in the text, *Pugnavi-*
Germ. *bowen*. Low Dutch, *bau-* *mus ensibus*. But Bartholin seems
wen, bowen. Engl. *to bew*. From to have come nearer the exact
the same root comes also our idea in *Securus ensibus*. Our
Rustic word, *to bough*. The pas- Author, M. Mallet, renders it,
sage therefore of the text might *Nous nous sommes battus à coups d’*
perhaps have been rendered more *Epées*. T.

* * * * *

" We fought with swords, in the day of that great fight, wherein I sent the inhabitants of Helsing to the Hall of Odin. Thence our ships carried us to Ifa *: there our steel-pointed launces, reeking with gore, divided the armour with a terrible clang: there our swords cleft the shields asunder.

* * * * *

" We fought with swords, that day wherein I saw ten thousand of my foes rolling in the dust near a promontory of England. A dew of blood distilled from our swords. The arrows which flew in search of the helmets bellowed through the air. The pleasure of that day was equal to that of clasping a fair virgin in my arms †.

" We

* Or the Vistula.

here exerted his usual good taste

† I cannot help thinking, that in selecting, when he finds he has the Reader will censure our in- omitted such stanzas as the fol-
genious Author, as not having lowing, particularly the two last.

" We fought with swords, in the Northumbrian land. A furious storm descended on the shields: many a lifeless body fell to the earth. It was about the time of the morning, when the foe was compelled to fly in the battle. There the sword sharply bit the polished helmet. The pleasure of that day was like kissing a young widow at the highest seat of the table."

* * * * *

" We fought with swords, in the Flemings land: the battle widely raged before king Freyr fell therein. The blue steel, all reeking with blood, fell at length upon the golden mail. Many a virgin bewailed the slaughter of that morning."

" We

* * * * *

“ We fought with swords, that day when I made
 “ to struggle in the twilight of death, that young
 “ chief, so proud of his flowing locks *; he who spent
 “ his mornings among the young maidens; he who
 “ loved to converse with the handsome widows.
 “ * * * * * What is the happy portion of the
 “ brave, but to fall in the midst of a storm of ar-
 “ rows †? He who flies from wounds, drags a tedious
 “ miserable life: the dastard feels no heart in his bo-
 “ som.

“ We fought with swords: a young man should
 “ march early to the conflict of arms: man should at-
 “ tack man, or bravely resist him. In this hath al-
 “ ways consisted the nobility of the warrior. He who
 “ aspires

* * * * *

“ We fought with swords; the spear resounded; the banners re-
 flected the sunshine upon the coats of mail. I saw many a warrior
 fall in the morning: many a hero in the contention of arms. Here
 the sword reached betimes the heart of my son: it was Egill deprived
 Agnar of life. He was a youth who never knew what it was to fear.”

* * * * *

“ We fought with swords, in the isles of the south. There Her-
 thiose proved victorious: there died many of my valiant warriors. In
 the shower of arms Rogvaldur fell: I lost my son. In the play of
 arms came the deadly spear: his lofty crest was dyed with gore. THE
 BIRDS OF PREY BEWAILED HIS FALL: THEY LOST HIM THAT PRE-
 PARED THEM BANQUETS.”

Vid. Five Pieces of Run. Poet. p. 31, 32, 35, &c.

T.

* He means Harald, surnamed Harfagre, or Fairlocks, king of Nor-
 way. T.

† Literally, a hail-storm of darts. *Une grêle de traits*, T.

“ aspires to the love of his mistress, ought to be
“ dauntless in the crash of swords.

“ We fought with swords: but now I find for cer-
“ tain, that men are drawn along by fate: there are
“ few can evade the decrees of the Destinies. Could
“ I have thought the conclusion of my life reserved
“ for Ella, when, almost expiring, I shed torrents of
“ blood? When I thrust forward my ships into the
“ Scottish gulphs? When I gained such abundant
“ spoil for the beasts of prey?

“ We fought with swords: I am still full of joy,
“ when I think that a banquet is preparing for me in
“ the palace of the Gods. Soon, soon, in the splendid
“ abode of Odin, we shall drink BEER out of the
“ skulls of our enemies. A brave man shrinks not at
“ death. I shall utter no words expressive of fear as
“ I enter the hall of Odin.

“ We fought with swords. Ah! if my sons knew
“ the sufferings of their father: if they knew that
“ poisonous vipers tore his intrails to pieces! with what
“ ardour would they wish to wage cruel war! For I
“ gave a mother to my children, from whom they in-
“ herit a valiant heart.

“ We fought with swords: but now I touch upon
“ my last moments. A serpent already gnaws my
“ heart. Soon shall my sons black their swords in the
“ blood of Ella: their rage is in flame: those valiant
“ youths will never rest till they have avenged their
“ father.

“ We fought with swords, in fifty and one battles
“ under my floating banners. From my early youth
“ I

" I have learnt to dye the steel of my lance with
" blood; and thought I never could meet with a king
" more valiant than myself. But it is time to cease:
" Odin hath sent his Goddesses to conduct me to his
" palace. I am going to be placed on the highest
" seat, there to quaff goblets of Beer with the Gods.
" The hours of my life are rolled away. I will die
" laughing."

REMARKS

REMARKS ON THE PRECEDING ODE.

I WILL not anticipate the reflections that necessarily occur to the Reader on perusing this Poem; but will only observe, that it strongly confirms what I have advanced in the former part of this work, concerning the peculiar sentiments of the northern nations with regard to the fair sex. It has been commonly supposed, that we owe to the Laws of Chivalry, (i. e. to an institution so late as the eleventh century) that spirit of generosity, which formerly rendered the ladies the umpires of the glory and honour of the male sex; which made their favours the object and the reward of virtuous and gallant actions; which caused the care of serving, defending, and pleasing them, to be considered as the sweetest and most noble of all duties; and which hath, even to this day, entailed on them a respect and deference, of which there is not the least idea in other climates. But it is certain, that long before the eleventh century, this manner of thinking had been familiar, and, as it were, naturalized among the Germans and Scandinavians. Let us call to mind what Tacitus says of the respect shewn by these nations to their women. The Romans by no means introduced sentiments of this kind into the countries they conquered. It was not from them that they were adopted in Spain, France, England, &c. Whence comes it then, that after the fall of the Roman Empire, we find this spirit of gallantry all of a sudden spread so wide? We see plainly, that this spirit, so peculiar to the northern nations, could only be spread and diffused by themselves. Formed and cherished by their religious prejudices, by their passion for war, and the chastity natural to their women, at the same time intimately

mately connected with their customs and manners, IT could not but follow them into all their settlements; and there would continue to maintain its influence for many ages. But afterwards, when the nations descended from them became more civilized and wealthy, the splendid and shewy effects which this fine spirit of gallantry then produced, would easily dazzle the eyes of inquirers, and prevent them from discerning the origin of it among so rude a race of men as their Gothic ancestors: so that at present, when one would trace it up to its real source, we have strong prejudices to encounter and surmount.

IF there are many strokes of gallantry in the Ode of king REGNER, the genius of Chivalry itself will seem to speak in that composed by a Norwegian prince, named HARALD THE VALIANT, which is found in an old Icelandic Chronicle, called Knytings Saga: This piece is of much later date than the preceding: but it is yet sufficient to show, that these northern people had learned to combine the ideas of love and military valour, long before those very nations themselves, whose taste and manners they had afterwards so strong an inclination to adopt. Harald the Valiant lived about the middle of the eleventh century. He was one of the most illustrious adventurers of his time. He had traversed all the seas of the north, and carried his piratical incursions as far as the Mediterranean itself, and the coast of Africa. He was at length taken prisoner, and detained for some time at Constantinople. He complains in this Ode, that the glory he had acquired by so many exploits, had not been able to make any impression on Elissif*, the daughter of Jarislas, king of Russia.

* In the original, as given by Bartholin, it is ELIZABETH. T

THE ODE
OF
HARALD THE VALIANT.

" MY ships have made the tour of Sicily : then
" were we all magnificent and splendid. My
" brown vessel, full of mariners, rapidly rowed to the
" utmost of my wishes. Wholly taken up with war,
" I thought my course would never slacken ; and yet
" a Russian maiden scorns me.

" In my youth I fought with the people of Dron-
" them. Their troops exceeded ours in number. It
" was a terrible conflict : I left their young king dead
" in the field : and yet a Russian maiden scorns me.

" One day we were but sixteen in a vessel : a
" storm arose, and swelled the sea : it filled the loaded
" ship, but we diligently cleared it out. Thence I
" formed hopes of the happiest success : and yet a
" Russian maiden scorns me.

" I know how to perform eight exercises * : I fight
" valiantly ; I sit firmly on horseback ; I am inured
to

* See the Five Pieces of Runic Poetry, p. 80.

“ to swimming ; I know how to run along in scates ;
“ I dart the lance ; and am skilful at the oar : and
“ yet a Russian maiden scorns me.

r “ Can she deny, that young and lovely maiden,
“ that on the day, when posted near a city in the
“ southern land, I joined battle, that then I valiantly
“ handled my arms, and left behind me lasting monu-
“ ments of my exploits ? and yet a Russian maiden
“ scorns me.

“ I was born in the high country of Norway, where
“ the inhabitants handle their bows so well. But I
“ preferred guiding my ships, the dread of peasants,
“ among the rocks of the ocean : and far from the
“ habitations of men, I have run through all the seas
“ with my vessels : and yet a Russian maiden scorns
“ me.”

THE Ode which follows is of a different kind from the preceding; it is called in the ancient Chronicles, the **ELOGIUM OF HACON**. This prince was son of the famous Harald, surnamed Harfagre, or Fair-Locks, the first king of all Norway. He was slain in the year 960, in a battle wherein eight of his brothers fell along with him. Eyvind, or Evinder, his cousin, a celebrated Scald, who was called **THE CROSS OF POETS**, on account of his superior talents for verse, was present at this battle, and afterwards composed this Ode, to be sung at the funeral of his relation. It is **Snorre** himself, to whom we owe the **EDDA**, that hath preserved this Ode in his Chronicle of Norway.

T H E

ELOGIUM OF HACON.

A N O D E.

“ THE Goddesses ‘ of Destiny ’ who preside over
“ battles, come, sent forth by Odin. They
“ go to chuse, among the princes of the illustrious
“ race of Yngvon, him ‘ who is to perish, and ’ go to
“ dwell in the palace of the Gods*.”

“ Gondula,

* Eight stanzas are here omitted, which the Reader may see at large in the FIVE PIECES OF
RUN. POET. p. 63, et seq.—One of them presents a fine picture of a youthful Chieftain.

“ The leader of the people had just before cast aside his armour; he had put off his coat of mail: he had thrown them down in the field a little before the beginning of the battle. He was playing with the sons of renowned men when he was called forth to defend his kingdom. The gallant king now stood under his golden helmet.”

N.B. The Translator has borrowed here and there a word or two from that version, which he hath inclosed between two inverted commas ‘ ’; he hath also distinguished by the same marks, some passages, which M. Mallet seems to have superadded to the original without sufficient foundation. Let the curious Reader compare the two Versions. T.

* * * * *

" Gondula, ' one of these Goddesses,' leaned on the end of her lance, and thus bespake ' her companions : ' The assembly of the Gods is going to be increased : ' the enemies of ' Hacon * come to invite this prince, with his numerous host, to enter the palace of Odin.

" Thus spake these beautiful nymphs of war : who were seated on their horses ; who were covered with their shields and helmets, and appeared full of some great thought.

" Hacon heard their discourse : Why, said he to one of them, why hast thou thus disposed of the battle ? Were we not worthy to have obtained from the Gods a more perfect victory ? It is we, she replied, who have given it to thee : it is we who have put thine enemies to flight.

" Now, proceeded she, let us urge forward our horses across those green and verdant worlds which are the residence of the Gods. Let us go tell Odin that the king is coming to visit him in his palace.

" When

* Rather, " The Gods invite of inviting them to their eternal abode. We have seen it established as a sacred truth in the EDDA, " Hacon." Our Author seems to have here departed from the original without necessity. The dying a violent death was so far from being considered as 'an evil by the ancient Scandinavians, or as the act of an enemy, that the Gods could not do them a greater favour, than to take that method

" Odin is called the Father of Battles, because he adopts for his children all those who are slain with their swords in their hands : " i. e. in battle. See FA-BLE X. p. 44. T.

“ When the father of the Gods hears this news, he
“ says, Hermode and Brago, my sons, go to meet the
“ king: A king, admired by all men for his valour,
“ now approacheth to our hall;

“ At length king Hæcon approaches, and, arriving
“ from the battle, is still all besprinkled and running
“ down with blood. At the sight of Odin he cries
“ out, Ah! How severe and terrible doth this God ap-
“ pear to me!

“ The God Brago replies; Come, thou that wast
“ the terror of the most illustrious warriors: Come
“ hither, and rejoin thine eight brethren: the heroes
“ who reside here, shall cultivate peace with thee.
“ Go drink ALE therefore in the full circle of the
“ Gods.

“ But this brave king cries out: I will still retain
“ my arms: a hero ought carefully to preserve his
“ mail and helmet: it is dangerous to be a moment
“ without the sword * in one's hand.

“ Then was fully seen how religiously this king had
“ sacrificed ever to the Gods: since the great celestial
“ council, and all the inferior Gods, received him
“ among them with respectful salutations.

“ Happy is the day on which that king is born, who
“ thus gains to himself such favour from the Gods.
“ The age in which he hath lived, shall remain among
“ men in happy remembrance.

“ The wolf Fenris shall burst his fetters, and dart
“ with rage upon his enemies, before so good a king
“ shall

* Or lance.

“ shall again appear upon the earth ; which is now
“ reduced to a desolate state of widowhood by his
“ loss.

“ Riches perish ; relations die ; the countries are
“ laid waste ; but king Hacon will dwell for ever
“ with the Gods ; while his people give themselves up
“ to sorrow.”

I SHALL only produce one piece more, but one much more considerable than any of the preceding, and which, by the many little circumstantial strokes it abounds with, will give us a still deeper insight into the manners and genius of the times we wish to know. It is extracted from a Collection of ancient historical Monuments of the North, published by Mr. E. J. BIORNER, a learned Swede, under the title of "*Nordiska Kämpedater,*" &c. i. e. "The Exploits of the northern Kings and Heroes, &c. Stockholm, 1737." This Author published the following piece from a manuscript preserved in the Archives of the College of Antiquities in Sweden, and accompanied it with a Swedish and Latin Version. I have been as much assisted by the former, as I have been careful to keep at a distance from the latter: for Mr. Biorner, who had faithfully followed his original in the one, hath employed so many rhetorical flourishes in the other, or, to say the truth, a style throughout so puffy and inflated, that instead of an ancient northern Scald, one would think one was hearing a boy newly come from studying his rhetoric. This loose and faithless manner of translating, cannot, in my opinion, be too much condemned, especially in works of genuine antiquity; of which the principal merit consists in the simplicity and original spirit of the composition.

It would be a frivolous objection to urge, that, as this piece rather belongs to the antiquities of Sweden, than to those of Denmark, it therefore ought not to be inserted in the present work. Those who know the two nations, are not to learn, that anciently the manners and customs of them both were so much the same, that the compositions of the one kingdom might easily be attributed to the other, without causing any material

material error or mistake. Besides, the Poem in question hath been claimed, in their turn, by the Danish Literati, as a production of their own country: and it hath even been printed, nearly the same as it is given here, in a collection of ancient Danish Songs*. For my part, I am inclined to think, that it was sung indifferently throughout all Scandinavia, and that each people placed the scene of action among themselves, in order to have the honour of those prodigious feats of valour which are so largely described in it. Examples of this kind are frequent enough in all remote ages.

With regard to the time when this Poem was composed, if we may judge from the language of the original as we have it at present, it should seem to be of the thirteenth or fourteenth century: but it certainly must be of a far more distant period; since the manners described in it, and the Pagan religion, which is more than once alluded to, incontestibly belong to times preceding the tenth century. It is therefore very probable, that the language and style of this Poem have been occasionally reformed and modernized, as often as was necessary to render it intelligible. Its being so general a favourite throughout the north, must have invited more Poets than one, to do the public this acceptable service. Mr. Biorner informs us, that he himself had heard it sung in his youth, with some slight alterations, by the peasants of Medelpadia and Angermania, Provinces which lie to the north of Stockholm. As to what he asserts farther, that the Heroes celebrated in it must have lived in the third century, it is a point very difficult to maintain with any certainty.

* See N. 20. in *Centur. Cant. Danic. prior Part. prim. ab And. VALLERIO compil. et edit. Ann. 1695. cum cent. sec. a PET. ERVIO.*

THE HISTORY OF CHARLES AND GRYMER, SWEDISH
KINGS; AND OF HIALMAR, THE SON OF
HAREG, KING OF BLASMLAND.

* **T**HERE was a king named CHARLES, who commanded valiant warriors: in Sweden were his dominions; where he caused to reign repose and joy. Widely extended and populous was his country; and his army was composed of chosen youths. His queen, who was herself most beautiful, had borne him a lovely daughter, called INGURGERDA; whose lively and graceful accomplishments, daily increasing, were no less the objects of admiration, than was the splendor of her birth and fortune. The breast of the king was replete with felicity.

The defence of the king's power and dominions were intrusted to the care of a valiant count (A), named ERIC. This warrior had past his life amidst the clash of swords and javelins, and had vanquished many a mighty

* The English Translator could here only follow the French of M. Mallet, not being able to procure either the original or any other Version. He has, however, altered two of the names, which in French are written *Grym* and *Grund*, to *Grymer* and *Gauxner*; as presuming they are in the original (according to the usual Icelandic idiom) *Grymr* and *Grundr*: the final *r* is, in translation, either dropt or retained, at pleasure of the writer. T.

mighty Hero. His wife, a lady of illustrious birth, had brought him a son, named GRYMER; a youth early distinguished in the profession of arms; who well knew how to dye his sword in the blood of his enemies, to run over the craggy mountains, to wrestle, play at chess, trace the motions of the stars, and to throw far from him heavy weights; in short, he was possessed of every accomplishment that could perfect and compleat the Hero. By the time he was twelve years old, no one durst contend with him, either with the sword, the bow, or at wrestling. He frequently shewed his skill in the chamber of the damsel, before the king's lovely daughter. Desirous of acquiring her regard, he displayed his dexterity in handling his weapons, and the knowledge he had attained in the sciences he had learned. At length he ventured to make this demand: "Wilt thou, O fair Princess, if I may obtain the king's consent, accept of me for a husband?" To which she prudently replied: "I must not make that choice myself; but go thou, and offer the same proposal to my father."

This gallant young man proceeded directly to the king, and respectfully addressing him, said, "O King! Give me in marriage thy rich and beautiful daughter." He answered, in a rage, "Thou hast learned in some degree to handle thy arms; thou hast acquired some honourable distinctions; but hast thou ever gained a victory, or given a banquet to the savage beasts that delight in blood?" "Whither shall I go then, O King," said GRYMER, "that I may dye my sword in crimson, and render myself worthy of this fair enchanting maiden?" "I know a man," replied the king, "who has made himself terrible by the keenness of his sword: the strongest shields he cuts in pieces; he wins in combats the most splendid armour; and loads all his followers with riches. His name is HIALMAR: he is the son of HAREC, who governs

" governs Biarmland *. I know not a braver man,
 " nor one who commands more gallant warriors. Go
 " then, without delay, attack this Hero, and thus give
 " a proof of thy valour. Assail him with undaunted
 " resolution, and cause him soon to bite the dust : then
 " will I give thee the fair INGUEGERDA, all bedecked
 " with gold, and with her, beside, great store of
 " riches. Consider well the honour thou wilt acquire
 " by subduing so illustrious a chieftain as Hialmar. In
 " the mean time, thy destined bride shall be kept safe
 " for thee till thy return, and they shall take care to
 " adorn her with splendid attire." GRYMER instant-
 ly returned to the fair INGUEGERDA, and with looks
 full of love, respectfully saluted her. " What answer
 " hast thou received," said she, " from the king ?
 " Tell me ; it is what I am impatient to know." Be-
 fore he could find words to reply, his colour alternately
 came and went. At length he uttered this short
 sentence. " The king has directed me to the fearless
 " Hialmar : nor can I obtain thee till I have deprived
 " him of life." Then INGUEGERDA exclaimed, with
 grief, " Alas ! My father has devoted thee to death !
 " But behold a sword that can penetrate through and
 " embrue in blood the best tempered armour. Handle
 " it well in battle, and strike heavy blows." GRY-
 MER viewed with attention the edge of this sabre,
 which he called, from an assurance of its efficacy,
 TRAUSTA, (i. e. Comforter.) At the same time his mis-
 tress presented him with a suit of armour ; at the sight
 of which GRYMER vowed never to yield or give way
 when he was in sight of HIALMAR. Then he went to
 his father : " The time is come, said he, in the which
 " I may now acquire glory : Give me, without delay,
 " vessels

* This Province is thought to be that tract of country known at present by the names of Medel- padia, Angermania, &c. Others suppose it to have been to the east of the gulph of Bothnia. T.

“ vessels and soldiers; I cannot wait for them longer.”
 “ I will entrust thee,” replied his father, “ with fifteen
 “ galleys, and one large and splendid ship. Thou art
 “ permitted to chuse thyself the most excellent arms,
 “ and to select those warriors whom thou most re-
 “ garest.”

An assembly was then immediately convoked; to which numbers resorted from the most distant parts of the country. GRYMER selected a fine troop, all composed of the bravest warriors. Each of them pressed to follow him with a noble ardour. Soon to the shore of the sea marched this chosen and valiant band. They launch their vessels, richly bedecked, into the wide ocean. Armed with cuirasses of a shining blue, they unfurl their sails: which instantly catch the springing gale. The shrowds rattle; the white waves foam and dash against their prows. In the mean time, GRYMER prepared himself for the rude shock of battle, and to spread a carnage wide around him. Persuaded that no warrior could stand before the force of his arrows, he exacted an oath of fidelity from his followers. These valiant Heroes steer their numerous vessels towards the shores of Gothland, eager to glut the hungry ravens, and to gorge the wolf with ample prey. The fleet now reaches the enemy's coasts: those fatal coasts, where so many warriors were soon to perish.

Thus landed GRYMER on the shores of GOTHLAND; and thus did a beauteous maiden occasion the feast that was going to be prepared for the greedy wolf, and that all those proud and valiant heroes were about to risk their lives in battle. Looking around them, they perceived an extensive encampment, which stretched along a plain, and near it a fine army drawn up, and large fires blazing. No one doubted that this was the camp wherein HIALMAR commanded. So it proved; and that chieftain himself advancing, demanded of GRYMER's valiant soldiers, to whom belonged those
 vessels

vessels which he saw. Then GRYMER stepped forward, and told him his name; adding, that he had spent a whole summer to seek him. "May your ar-
 "rival," replied HIALMAR, "be fortunate; and may
 "health and honour attend you. I will instantly pre-
 "sent you with gold, and the unmixed juice of the
 "vine." "I cannot," said GRYMER, "accept thy
 "offers. I came hither with a mind resolved on thy
 "destruction. Prepare thyself for battle; and let us
 "hasten to give a banquet to the beasts of prey."
 Hialmar artfully replied, "Let me advise you better;
 "let us unite in strict brotherly confederacy" (B).
 "Let us not be separated day nor night. Let us not
 "risk the combat you propose: I have had sufficient
 "knowledge of such encounters; and had much ra-
 "ther seek to espouse from your country a beautiful
 "damsel, and to bring her home hither." Grymer, full
 of indignation, exclaimed: "Arm, instantly, I say;
 "nor let thy unmanly fear lock up thy sword: let our
 "bucklers clash together, and be bruised with our
 "blows." "I have a sister," proceeded Hialmar,
 "who is most fair to look upon. I will bestow the
 "damsel upon you in marriage, and her portion shall
 "be the principality of Biarmland, if you will for once
 "desist from this slaughter." "I will neither," said
 Grymer, "accept of thy sister, nor parley any longer.
 "He must be a coward, who would shun the combat
 "on such conditions: and, besides, that fair princess
 "would soon be informed of it." Hialmar at length,
 all enraged, replied—"Come on: I have done enough
 "to elude thy demands: since it must be so, let us
 "dye our swords in blood, and try their sharp points
 "against our well-tempered shields." At that instant
 he seized his white cuirass, his sword and buckler, so
 resplendent, as never till then was seen the like. Gry-
 mer,

mer, on his part, who was to begin the attack, stood ready for the combat. Immediately, by a violent blow of his sabre, he strikes off the border of Hialmar's shield, and cuts off one of his hands: but Hialmar, little affected by that loss, and far from asking quarter, drives his sword with fury; he strikes off the helmet and cuirass of Grymer; he pierces him at once in the breast and sides, and causes the blood to run in such abundance, that his strength begins to fail him. Yet Hialmar complained that his weapon had done too little execution; assured, that could he have grasped it with both his hands, his adversary would soon have bit the earth. Then Grymer raising his sabre with both his hands, let it fall on the casque of Hialmar, and he himself likewise dropt, enfeebled by the loss of blood that flowed in torrents from his gaping wounds.

Hialmar's warriors carefully interred the dead body of their chief, and buried his gold along with it (c). Grymer was conveyed on ship-board by his followers; who immediately set sail. Thus ended the combat between these two heroes. By the time that Grymer drew near his own country, his wounds were enflamed, his strength was wasted away, and his life seemed to draw near to its end. On his arrival, the king and his daughter being informed of his danger, that princess cheerfully undertook his cure; which having effected, they were united in marriage. A grand banquet was prepared to celebrate their nuptials in the royal hall; and all the courtiers, richly habited, were sumptuously entertained. Wine and Hydromel * flowed plentifully round; and as for Water, it was not so much as thought of. During these nuptials, the joy was great and uninterrupted: the king distributed gold among his guests; and the great men of the realm

* Or Mead.

realm returned to their homes loaded with presents. But above all, the beautiful bride of Gylmer overwhelmed her Hero with all kinds of felicity.

We must now relate what passed in the interim. Hjalmar's warriors, astonished to see their chief fall by the sword of the valiant Gylmer, with grief-pierced hearts declared they should never find his equal. They departed home sorrowful and dejected; but at the same time nourished in their bosoms an implacable desire of vengeance. They set sail toward Biarmaland, and the violence of the waves favouring their course, they soon beheld the castle of HAREC, Hjalmar's father. The sight of this somewhat consoled their grief. Instantly landing, they entered the palace, as the king was coming forth to meet them. This aged prince, seeing his warriors pale and dejected, with downcast eyes, enquired if Hjalmar remained on ship-board, and whether he had gained the fair prize he sought for? "Hjalmar," said they, "has not received slight wounds in the combat: he is despoiled of life: he hath not even seen his beautiful mistress." The king, struck with consternation, poured forth a deep sigh, and cried, "Certainly, the death of Hjalmar is a most affecting loss!—Let the Bugle Horn sound to arms. I will go ravage Sweden. Let every man who bears a shield, launch his vessel into the sea: let us renew the war; let the helmets be broke in pieces, and let all prepare for the clash of swords." The whole country was unpeopled by the assembling of the warriors; who ardently thirsted after battle, that by a speedy vengeance they might give comfort to the shade of Hjalmar. The rendezvous being fixed, multitudes repaired thither from every quarter. The most distinguished warriors were covered with entire coats of mail, and their gilded arms cast a resplendent gleam around them.

Harec

Harec having distributed to others suits of armour of the hardest steel, helmets and cuirasses, swords and darts and shields, put himself at the head of this resolute band, and led them forth to war. They immediately embarked; and, full of courage, set sail; ranging their hucklers, which reflected rays of light, along the sides of their vessels. Their sails were composed of a fine stuff, bordered with blue and scarlet. Harec exhorted them to revenge, and inspired them with intrepid resolution by his warlike discourses. The soldiers seconding his wishes, hoist and spread their sails with a generous emulation to outdo each other. The billows resound before the prows of the ships as they press forward; the wind redoubles its force; the sea foams and swells; and the white waves dash against the sides of the vessels. They scud along as swift as the lightning; and the mermaids with difficulty follow them, in order to feast on the pitch with which their keels are besmeared. At length the Biarmian Heroes reach the Swedish coast: they cast anchor and moor in the bottom of the haven. Their cables are hove down, and lie floating from their sides. They soon gain the shore in their light shallops; and presently cover themselves with their helmets. Harec again invites them to vengeance, and commands them to lay waste the land with fire and sword. His orders are obeyed; the ravage begins; the flames spread over the country, and the inhabitants lose at once their glory and their lives. Sweden becomes one continued stream of fire. Its heroes are laid low. Nothing is heard but the resounding of the shrill clarion: nothing is seen but heads discoloured by the deep-cutting sword. At length count ERIC is apprised that war desolates the dominions of his king. That Hero instantly girds on his sword, to put a stop to these dreadful ravages. He collects together both the free-men and the slaves throughout the kingdom. Soon was this valiant troop
in

in arms : this troop, among whom so many were destined to lose their lives. The two armies joined battle ; the swords were blunted on the helmets and shields. The far-sounding trumpet animates the combatants ; the darts pierce them through, the sharp iron severs their limbs, so that almost all seem devoted to death.

A gallant warrior, named GRUNDER, was present at that engagement ; whose sword was accustomed to break in pieces the best tempered buckler, and whose slaughter fattened the hungry wolves. He held the rank of Duke in Harec's kingdom : full of ardour in the combat, whether he fought with the sword or lance, he had sent many a fair corpse to the regions of death. This valiant Hero threw himself into the thickest of the battle ; and laying prostrate at his feet a multitude of warriors, covered with sweat and blood, he devoted them a prey to the savage beasts. Count Eric, enflamed with rage and vengeance, hastened to oppose the progress of this chief : but a shower of darts laid him in the dust, and forced his immediate followers to retire ; the rest of his soldiers, seeing him prostrate on the earth, cast their shields away, and saved themselves by a speedy flight. The conquerors shed rivers of blood among the vanquished, and raising the shout of joy, dreadful to hear, hack with their swords the shields of their enemies. These hastily fly to the woods, leaving the field of battle spread over with the ghastly corpses of their companions ; being themselves irresolute and dismayed, having neither targets nor helmets left for their defence ; while the victorious Biarmians, regardless either of glory or virtue, proceed to burn the houses every where scattered over the country.

King CHARLES is informed that his warriors are perished ; that his chieftain Eric himself is destroyed, and that his army are weltering in their blood. He is likewise

wise told, that in Harec's train there is a chieftain named Grunder, whose resplendent sword hath made a terrible carnage of his people. Grymer heard also this relation, and throwing down his dagger, struck it with violence into the table; but the king, with his, pierced it through and through. All instantly fly to arms: every one prepares himself for battle. The trumpet sounds, each warrior is accoutered, and the women, sensibly alarmed, surrender up themselves to fear.

In the mean time, the people flock around the king; crying, that a woeful devastation was spread over Sweden, and that the flames, without distinction, devoured every dwelling. The king, at the hearing of this calamity, waxes red with fury, and orders the blue steel of their arms to be dyed in blood. At the loud clangor of the polished trumpets, the soldiers vow revenge for their loss. Grymer, panting for battle, was dressed out in a costly cuirass: being thus in armour, he appeared still more handsome than before; and his sword reflected a dazzling lustre. The whole army, impatient for the fight, began the onset by slinging stones. Harec's soldiers, on their part, returned the attack, and ran eagerly to the combat. The wounds are impatient to be made with the points of the swords. Pikes and arrows fly with violence. Grunder cuts short the thread of life of all who come in his way. Grymer inflames the ardour of his people. Charles, an eye-witness of the encounter of these heroes, deals destruction around him, and pays an abundant tribute to death. Every thing gives way to the resistless crash of his death-dealing blows: his glittering sword pierces to the heart. Thus the warriors fall in crowds in the conflict. The vultures assemble to devour their prey: the young eagles scream around, and the carnivorous beasts lie waiting for the dead. The high soaring hawks rejoice with shrill cries over their smoking repasts.

parts. Many wolves were likewise spectators of the action. Grunder was ever active in discomposing his adversaries, and his eager sword ran down with blood. Charles beholds his people discomfited, and hewn in pieces by this warrior. At length they meet, and with hearts boiling with dreadful rage, they engage each other. Their strokes are impetuously redoubled, till at length the king falls, covered with wounds, and his limbs float in his own blood. At that instant, the bright daughters of Destiny invite him to enter the palace of Odin.

Thus fell Charles, in sight of the exulting and rapacious wolves : when Grymer ran furiously through the opposing battalions, and uttered bitter cries amid the swords of his enemies ; while Grunder vaunts to have snatched the victory out of the hands of his foes, and to have cut off the king and count Eric with the sword. Perceiving Grymer, he exclaims, " Thou alone remainest to enter the lists with me. Revenge the cause of thy friends : come and let us fight in single combat : it is now thy turn to feel the keenness of my sword." Immediately their sabres hang dreadful in the air, like dark and threatening clouds. Grymer's weapon falls like a thunder-bolt. Dreadful is the encounter : their swords furiously strike ; they are soon bathed in gore. At length Grunder is covered with wounds : he sinks amidst a deluge of blood. Grymer gives a dreadful shout of triumph, and with his envenomed sword cleaves the casque of his enemy, hews his armour in pieces, and pours the light in through his bosom. Then a shower of arrows is launched on both sides : the darts tear through whatever may oppose them : and the bodies of the warriors, or their steel-defended heads, can no more resist the rapid sword, than a soft bank of yielding snow. The most illustrious of the chiefs are despoiled of their
bracelets,

bracelets, and the blue-edged weapon shivers the helmets and the breast-plates of all. At length the Biarmians, worsted, retire to their ships; every one flies as fast as his strength will permit him. The vessels are instantly undocked, and put to sea: those vessels which are destined to be the messengers of such sad tidings. Yet the bravest of their warriors retire but slowly, and seem by their gestures still desirous of insulting their conquerors.

Harec was not seen to have fled among the crowd, nor had that gallant prince once turned his back during the combat. He was diligently sought for; when his companions presented themselves along with him to Grymer, and thus addressed him. "Stay! behold in thy power this dauntless Hero; who, weighed down with years, still maintains the fight with all the spirit and courage of youth.—Thy renown will be fallacious, if thou deprive him of life; since he is a man whose equal it will be difficult to find." Grymer cast a look on the king, nor was the animosity between these two warriors yet extinguished. Hialmar's death was still regretted, although an ample vengeance had been taken. At length Grymer thus bespake him. "The king, my father-in-law, hath lost his life; and thy son was become famous for his valour. Let our mutual losses be deemed equal; and let the death of Grander atone and compensate for that of Eric. For thee, O king, accept at my hands both life and peace. Thou hast signalized thyself in combats: keep henceforth thy mighty ships, and thy Biarmian kingdom." Every one was pleased with this noble and generous sentence of Grymer. The two Heroes entered into a strict and faithful alliance. The king, pleased to have preserved his life, immediately conducted his fleet to Biarmland, The warriors laid up their arms in peace: the wounded were brought home

to

to be healed: and hilly monuments were raised for the slain (D). Grymer reigned, honoured by his subjects, and beloved by the fair partner of his bed. He was magnificent, eloquent, and affable: and all the inhabitants of those countries celebrated his praises.

REMARKS ON THE PRECEDING PIECE.

(A) "A valiant count." In all the states of Germany that were subject to the monarchical form of government, besides the KING, who was hereditary, the nation chose to themselves a CHIEF, or LEADER, who sometimes bore the title of COUNT, and sometimes that of DUKE*. The King was descended of one certain family; but the choice of the Chieftain was always conferred upon the bravest warrior. *Reges ex nobilitate, Duces ex virtute sumunt*, says Tacitus, De Mor. Germ. This passage, as Montesquieu hath clearly shown, is a clue that unravels the history of the middle ages. Under the first race of the Kings of France, the crown was hereditary, the office of Mayor of the Palace elective. This custom the Franks had brought with them from their original country.

(B) "Brotherly confederacy.—" *Fr. Confraternité.*] Here we plainly discover those Fraternities in Arms, which are so often mentioned in the history of Chivalry, in France, England, and elsewhere. Joinville is possibly the oldest Author who speaks of them in France, where they still subsisted in the time of Brantôme. M. de Ste. Palaye, in his excellent Memoirs of Chivalry, relates the terms and conditions of these associations. They differed in no respect from those in use in the north. Our most ancient Chronicles afford us examples of these Confraternities, and, in general, every thing that constituted Chivalry was established in the north in those early ages, when they had not the least idea of it in the more southern nations.

(C) "Buried his gold with his body." We have seen, in the former

* *Islandic*. IARL: whence our title, EARL. T.

former part of this work *, that one of the chief funeral ceremonies consisted in depositing along with the defunct, whatever had been most precious and dear to him during his life. Upon opening the old burial places, various kinds of iron instruments are still found there; though, whatever our Poet may say, the little earnestness that is shown for searching into such recesses, is a sufficient proof, that men seldom find any great quantity of gold concealed in them.

(p) " Hilly monuments . . . for the slain."] This incontrovertibly proves, that the events related in this Poem, are of very-ancient date. From the first erection of churches in the north, it was strictly forbidden to bury in the open fields, as had been the custom in times of Paganism. It has been already observed †, that these little sepulchral mounts are found every where in Scandinavia, and in the countries lying upon the Baltic. The Norwegians carried this custom with them into Normandy, where these little monumental hillocks are often found, constructed like those of the north.

The learned Montfaucon has given a full description of one that was discovered in the year 1685, in the Diocese of Breux.

It were needless to extend these Remarks farther, the preceding Poem being of itself sufficiently characteristic of the manners of the times. In this, as in almost all other pieces of this Collection, may be perceived more force of imagination than could be expected from those ages of ignorance and ferocity, not to mention from so rigorous a climate. It must however be added, that much of the beauty and force of these Poems is lost to us, who only read them in a prose translation; who seldom, and not without much pains, can unfold the allegories with which their Authors abound; and who enter neither into their system of Mythology, nor into the manners of the times wherein they were written.

What must we conclude from all this? Can we doubt whether these Scandinavian Poets, sometimes lively and ingenious as they were, were the same barbarians who set fire to Rome, overturned the Empire, and ravaged Spain, France, and England? Yet this must

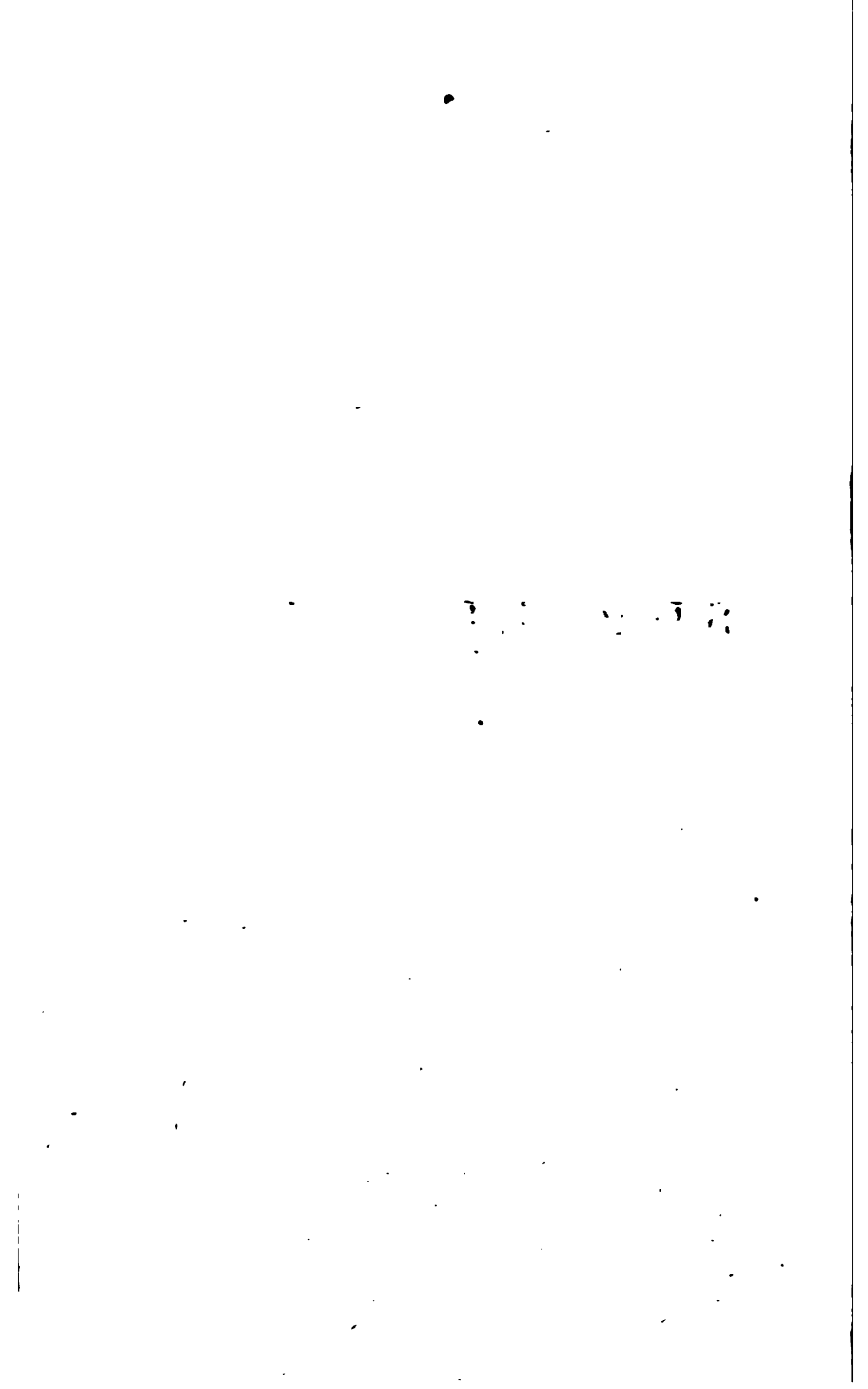
* See Vol. I. p. 288.

† Ibid. . 187

must be admitted, or we must Climes, the absence of the Sun;
contradict the whole tenor of his- and that the imaginations of man-
tory. Let us then grant, that the kind may subsist in full vigour
influence of the ruling passion and maturity, even during the in-
might supply, in those Northern fancy of reason.

THE END OF M. MALLET'S SECOND VOLUME.

S U P P L E M E N T.



ADVERTISEMENT.

WE have now seen the end of M. MAULLET'S *Introduction à l'Histoire de Danemark*, and here the present Work might properly enough have been concluded: but as this Second Volume falls short in size of the preceding, the English Translator thought he should make a very acceptable present to the learned Reader, if he subjoined, by way of SUPPLEMENT, the Latin Version of the EDDA by Mr. GORANSON, whom our Author has mentioned in the INTRODUCTION to this Volume. By comparing this Version with the preceding one from the French, the genuine literal sense of the original will the more completely be attained: And in illustrating so ancient and so peculiar a Composition, no kind of assistance will be found superfluous. It may be a farther recommendation of the following pages, that Mr. GORANSON'S Latin Version (which, however barbarous and unclassical, is yet esteemed literally exact) is in itself a great curiosity, as his own book will probably fall into the hands of very few Readers in this kingdom. This Latin Version was published a few years ago at the foot of a correct edition of the EDDA in 4to, accompanied with another translation into the Swedish language, and prefaced with a long Swedish dissertation. "De EDDÆ

EDDÆ antiquitate, et indole, &c. ut et de antiquissimis et genuinis Skythis, Getis, Gothis, Atlantiis, Hyperboreis, Cimbris, Gallis, eorumque Satore Gomerō."

If the preceding Version from M. MALLET should be found in some places to differ pretty much from this of Mr. GORANSON, we probably must not attribute it wholly to the freedom with which the former has sometimes paraphrased the original, in order to accommodate it to the modern taste, but in many instances to the different copies of the EDDA which they each of them respectively followed; and for this our Author has himself apologized in the INTRODUCTION. They also differ in their several divisions of the works but for this also M. MALLET has already accounted*. In the following Version, Mr. GORANSON's own Divisions are preserved in the Text; but those of M. MALLET are carefully noted in the Margin. T.

* See above, p. 18.

HYPERBOREORUM ATLANTIORUM

SEU

SUIOGOTORUM ET NORDMANORUM

E D D A,

Hoc est, ATAVIA, seu Fons Gentilis illorum et Theologiae et Philosophiae, VERSIONE LATINA Donata, &c. Ad Manuscriptum, quod possidet Bibliotheca Upsalensis, antiquissimum, correctissimum, et quidem membranaceum, Gothicum, in lucem prodit

Opera et Studio

JOHANNIS GORANSON,

Philos. Magistri.

BOK thessi heiter EDDA, henna hever samsetta
SNORRI STURLO SON, &c.

LIBER hic vocatur **EDDA**, eam composuit **SNORRO**
STURLE FILIUS, eo modo, quo hic ordinatum est.
Primum vero de **Asis** et **Ymio**. **Mox** de **Pbesi**, et
multarum rerum epithetis. **Postremo** **Series Gene-**
alogica, quam **Snorro** confecit de **Haquino Rege**,
Duce Skula.

P A R S P R I M A,

S E U

S N O R R O N I S S T U R L Æ I

E D D A,

P R O P R I E ' S I C D I C T A .

* **O**MNIPOTENS DEUS creavit cælum et terram et omnes res, quæ illa sequuntur : et postremo homines, ex quibus Generationes provenire, Adamum et Evam. Et dispergebantur familiæ per orbem deinceps. Sed cum exinde præterlapsa essent tempora, dissimilis evasit populus. Quidam erant boni ; quidam vivebant secundum concupiscentiam suam. Propter hoc erat submersus aquis orbis, exceptis illis, qui cum Noacho in arca essent. Post hæc incolebatur iterum orbis (mundus) ab illis, sed omnis multitudo negligebat tunc Deum. Quis vero posset tunc narrare magna Dei opera, cum obliti essent Dei nominis ? Sed hoc erat per universum orbem, ut populus erraret. Nihilo tamen minus dabat Deus hominibus

* Vid. supra, pag. 3. Note.

VOL. H.

D d

bus terrena dona, opes et felicitatem, et sapientiam ad discernendum terrenas res ac limites cœli terræque. Hoc admirabantur illi, quod terra ac animalia haberent eandem naturam in quibusdam, licet dissimiles essent. Hoc est unum, quod terra sit viridis in summis montibus. Scaturitque ibi aqua, nec opus est, ibi ut profundius fodiamus, quam in depressioribus vallibus. Ita etiam comparatum est cum animalibus ac avibus, ut in illis sanguis elicitus, tam cito emanet in capite ac in pedibus. Altera indoles hæc est terræ, ut quolibet anno crescat in illa gramen et flos, et eodem anno decidat. Sic etiam animalibus, aut avibus contingit, ut eis crescat pilus ac pennæ, et decidant quolibet anno. Hæc est tertia proprietas terræ, ut illa sit aperta et effossa, tunc progerminat gramen in ipso hoc pulvere, qui supremus est in terra. Illi assimilarunt montes ac lapides dentibus ossibusque. Ita concludebant illi ex his, terram esse vegetam et habere vitam aliquo modo, cum illa aleret omne vivum, suumque agnosceret omne, quod moriretur. Usque ad illam referebant genus suum. Videbant etiam, inæqualem esse cursum lunæ. Quædam (lunationes) longius progressæ, quam cæteræ. Hoc considerantes concludebant, aliquem hæc gubernare: eumque divitem atque præpotentem esse; etiam cogitabant, eum fuisse antequam lunationes, atque præesse lumini solis, rori terræ, et ventis, atque turbini- bus. Non vero sciebant, ubi esset. Attamen crede- bant, eum esse omnium rerum gubernatorem. Utque hæc memoria tenerent, rebus omnibus nomina, etiam sibi, imposuerunt. Deinde superstitio dimanavit in varias partes orbis, in quas homines dispersi sunt; aut linguis discriminati sunt. Sed omnia iudicabant illi more terreno (humano), quippe cum non haberent donum (aliquod) spirituale, atque credebant, omnia esse ex materia quadam creata, sive fabricata.

Quomodo

Quomodo divisa sit terra in tres partes.

Terra dividitur in tres partes. Harum una a meridie ad occidentem juxta mare mediterraneum extenditur, quae Africa vocatur. Pars vero meridionalis adeo calida est, ut calore solis ardeat. Altera pars ab occidente septentrionem versus porrigitur, mari adiacens, Europa nuncupatur, seu Enea. Hujus septentrionalior pars adeo est frigoribus exposita, ut nec herbarum, nec incolarum sit patiens. A septentrione juxta orientem, meridiemque versus sita regio, dicitur Asia. Haec terrae habitabilis pars omnigeno ornamento, et divitiis auri, pretiosorumque lapidum, superbit. Hic est medietas terrae. Et sicut hic omnia sunt meliora, quam in caeteris locis; ita etiam homines ibi sunt honoratiores, quam alibi, propter sapientiam, et fortitudinem, et pulchritudinem, et quae sunt reliqua. Ibi sita fuit urbs, quam Trojam vocamus. Trojanum vero imperium in duodecim minora divisum fuit regna, una tamen capiti subjecta. Ibi et jam duodecim linguae fuere primariae. Horum unus dictus fuit Memnon, cujus Conjux erat filia Priami regis, Troja. Horum filius Tros, quem nos Thorem vocamus. Qui duodecim annis natus viribus polluit maturis. Tunc terram duodecim pelles ursinas simul sustulit. Hic de multis simul pugilibus furiosis victoriam reportavit, nec non feris, draconibusque. In septentrione mulierem fatidicam invenit, nomine Sibillam, nobis vero Sif dictam. Pro sapientiam ejus nemo novit. Quorum filius vocatus fuit Lorida, ejus filius Vingitor, cujus filius fuit Vingener, c. f. Moda, c. f. Magnus, c. f. Sefsmeg; c. f. Bedvig; cujus f. Atra, nobis Anna; c. f. Iterman; c. f. Eremod; c. f. Skialdum, nobis Skold; c. f. Bias, nobis Bear; c. f. Jat; c. f. Gudolfur; c. f. Finner;

Finner ; c. f. Frialaf. nobis Fridleif : c. f. Vodden, nobis Odinus.

De adventu Odini in Septentrionem.

Hic Odinus fuit perspicacissimus in rebus praesagendis. Ejus conjux fuit Frigida, quam Friggam nominamus. Ille celeriter profectus in terram Borealem magno comitatu, et opibus. Et ubicunque venerant, magni aestimati sunt, Diisque similiores, quam hominibus sunt habiti. Hi venerunt in Saxoniam, ibique Odinus terram undicunque sibi subjecit. Ubi regni custodes reliquit tres suos filios. Vegdreg praefuit Saxoniae Orientali: alter ejus filius, Beldeg vocatus, nobis Balder, possidebat Vestphalam, hoc regnum ita nominabatur. Tertius ejus filius, nomine Siggis, habuit filium Rerim, Patrem Volsungi; a quo Volsungi originem ducunt. Hi Franclandiae praesiderunt. Ab hisce omnibus multae nobilesque familiae sunt ortae. Inde profectus Odinus in Reid Gotiam, eandem suo subjecit imperio, ibique regem constituit filium suum Skoldium, Patrem Fridleifii, a quo Skoldungi provenere. Haec vocatur jam Fotia, illis Reidgotia dicta.

Quomodo Odinus venerit in Suioniam, et dederit filiis suis regnum.

Hinc Odinus proficiscebatur in Suioniam, ubi erat rex, qui Gylfius nominabatur. Et cum hic audiret de Asiaticis viris, qui Asae erant vocati ibat obviam eisdem, eosque invitabat in suum regnum. Sed hoc consequebatur itinera illorum, ubicunque morarentur in regionibus, ut esset ibi ubertas annonae, et pax; et credebant homines, deos esse horum gubernatores. Cum hi magnae auctoritatis viri superarent plerosque reliquos homines pulchritudi-

ne atque sapientia. Hic placuit Odino pulchrà vallis, atque regionis bona conditio, unde etiam elegit sibi locum, urbi struendae idoneum, quae jam Sigtuna vocatur. Ordinavit ibi Gubernatores eodem modo ac Trojae. Erant praefecti duodecim viri iudicii, lege regni faciendis. Deinde iter fecit Odinus versus septentrionem, usque ad mare, quod putavit cingere omnem terram, ibique regem constituit filium suum Semingum, quae terra jam Norrighia vocatur. Et derivant Norrighiae reges, ac Farli, inde ab illo suum genus. Cum Odino profectus fuit Yngvius, qui ei in regno Suionum successit, cui etiam originem debent Ynglingi. Hi Arae hic uxores ducebant, et sapientiae hae familiae perplurimae, in Saxonia, et Septentrione. Horum Lingua sola in usu fuit in hisce regionibus, et inde iudicant homines, hos linguam attulisse in Septentrionem, in Norrighiam nempe, Daniam, Suioniam, et Saxoniam.

Hic incipit deceptio Gylfii, inde ab adventu ejus ad Pantopatrem domi, Asgardias; de multiscientia ejus; deque Asarum illusionem, et quaestionibus Gylfii.

GYLFIUS erat vir sapiens, et considerabat hoc, quod omnis plebs laudaret illos, atque omnia evenerim, ad voluntatem illorum; sive hoc naturae illorum, sive Divinae virtuti esset adscribendum. Asgardiam profectus assumpsit formam senilem. Sed Asae erant perspicaciores, (imo ut) praeviderent iter ejus, eumque fascinatione oculorum exciperent. Tunc cernebat ille altum palatium: Tecta ejus erant tecta aureis clypeis, ut tectum novum. Ita loquitur Diodolfius: *Tectum ex auro micante, Parietes ex lapide; Fundamina aulae ex montibus, fecere, Asae sagaciores.* Gylfius conspicatus est virum quendam in ostio Palatii, ludentem gladiolis, septem simul in aera vibratis. Hic illius quaesivit nomen, qui Ganglerus vocabatur, * Rifeos montes transvectus jam interrogavit, quis palatium possideret. Hic respondebat, eundem horum esse regem: et ego debeo comitari te ut illum videas. Ibi intuitus est multa palatia, multosque homines, et multa pavimenta; quidam bibebant, quidam ludebant. Tunc loquebatur Ganglerus, cum ei multa haec apparerent incredibilia: *Januae omnes, antequam progressus fueris, bene aspiciendae, nam sciri nequit, ubinam inimici sederint in scamnis, tibi insidiaturi.* Tria conspicatus solia, alterum altero altius, et cuilibet virum insidentem. Jam nomen quaesivit regis illorum. Tunc ille respondebat, qui eum intromisit: ille qui infimo sedet

det throno, est rex nomine Har (Excelsus), cui proximus Iafn-Har (Excelso aequalis), atqui supremus, Tertius [*Thridi*] dicitur Har. Ille a Ganglero quaesivit, plurane essent ejus negotia? Sed cibus potusque sine pretio porrigitur. Ganglerus dicit, se omnium primo esse interrogaturum, num eruditus et sapiens quidam adsit. Har (Excelsus) respondit, eum non incolumem egressurum, si doctior esset. Atque tu progressus stabis interrogaturus: sedebit vero, qui respondeat.

HISTORIA PRIMA.

De quaestionibus Gangleri.

GANGLERUS orsus est tunc suum sermonem. Quis est Supremus, seu Primus Deorum? Har respondet: Qui nostra lingua Pantopater dicitur. Sed Asgardiae habebat ille XII nomina. * Pantopater; Vastator; Nictans; Neptunus; Multiscius; Sonans; Optator; Munificus; Depopulator; Ustulator; Felix. Tunc Gang. Ubi est hic Deus? Aut quid potest efficere? aut quid voluit ad gloriam suam manifestandam? Har resp. Ille vivit per omne aevum, ac gubernat omne regnum suum, et magnas partes et parvas. Tunc resp. Jafnhar (Excelso aequalis): ille fabricabat coelum ac terram et aëra. Tunc loquebatur Tertius †: Hoc quod majus est, quam quod fabricabat hominem, et dabat ei spiritum, qui vivet; licet corpus evanuerit. Et tunc habitabunt omnes cum illo justī, ac bene moratī, ibi, quod Gimle, dicitur. Sed mali homines proficiuntur in infernum. Ita dicit in Sibillae [*Voluspae*] vaticinio: *Initium erat temporis, Cum nihil esset, Neque arena nec mare, Nec fundamina subter. Terra reperiebatur nullibi, Nec superne coelum. Hiatus erat perpetuus, Sed gramen nullibi.* Tunc resp. Jafnhar: Multos annos antequam terra erat creata, Niflheimium fuit paratum, ejusque in medio est fons nomine Hvergelmer. Hinc profluunt amnes hisce celebratī nominibus;

* Islandicè, *Alfautbr. Herian. Nikadr. Nikutbr. Fialnar. Oskimi. Rifindi. Svithur. Svithrer. Vithrer. Salthr.*

† Islandicè, *Thridi.*

bus : Angor, Gaudii remora, Mortis habitatio, Celerissima perditio et Venusta, Vagina, Procella saeva, Vorago, Stridor et Clulatus. Late emanans; Vehementer fremens portas inferni alluit †. Tunc dicit Tertius [Thridi].

†. *Handjes, Kvol. Gaudro. Si-
vni, Fimulidul. Sliben. et Hriabr.
Sygr. et Nlgr. Pdllopt. Giall. er
nem Holgrindum.*

† Cum Dicitur ille Plate, quin-
gentis circiter ante Natum mundi
Sospitorem annis, iisdem, ac Ed-
da, verbis vitae futurae mentio-
nem injecerit, lubet eadem, heic
inserere. Ita vero ille in Axioclo
T. III. f. 371. " Atque si aliam,
" sermonem quoque audire velis,
" quem mihi Gobxias olim refere-
" bat, vir cuaprimis eruditus et
" Magi etiam nomine illustris, ita
" habero. Is Avum suum et cog-
" nominem dicebat, in Xerxis me-
" morabili illa in Graeciam expe-
" ditione, in Delum missum, ut
" insulam tueretur. Quae quidem
" insula duorum Deorum natalibus
" celebris est. Ibi ex aeneis qui-
" busdam tabulis, quas ex Hyper-
" boreis montibus Opis et Hae-
" caerga detulissent, haec se intel-
" lexisse commemorabat : Quum
" videlicet animi et corporis facta
" esset solutio, animum ad incon-
" spicabilem quandam locum pro-
" ficisci, subterraneum quidem il-
" lum ; in quo Plutonis regia non
Val. II.

" minor Jovis aula sit in terra :
" Terram mundi universi medium
" abstinere : Caelum globumque
" ac, ejus dimidiam partem se-
" jectae, majorumque gentium dii
" tenebant : Acheram inferi, quo-
" rum alii fratres essent, alii co-
" rum liberi. Vestibulum autem,
" quo editus patet ad Plutonium
" regem, claustris ferreis firmari,
" atque sepi : Tum vero fluvium
" Acherontem occurrere ; deinde
" Cocytum : Quibus trajectis, ad
" Minoem et Radamantum dedu-
" ci oporteat, in eum locum, qui
" Campus Veritatis appellatur.
" Ibi judices sedent, qui quam
" quisque vitam vixerit eorum,
" qui illuc veniunt, quibusque in
" studiis versatus sit, dum in cor-
" pore esset, quaestionem habent.
" At nullus ibi mendacio relictus
" est locus. Illos vero, qui boni
" daemones ductum auspiciumque
" sequuti vitam essent imitati De-
" orum, Beatorum, Piorumque
" sedes incolere. Ibi tempestates
" anni frugum omnis generis co-
" pia et ubertate abundare, fontes
" aquis limpidissimis scatere, her-
" bis variis prata convestiri. Illic
Philoso-

" Philosophorum scholas esse, the-
 " atra Poetarum, et circulares
 " choros, musicas auditiones, op-
 " portune composita convivia, et
 " dapes, quæ ultro ex ipso solo.
 " suppeditantur, et immortalem
 " letitiam, omni denique jucundi-
 " tate perfusam vitam. Non enim
 " vel iniquum frigus, vel intem-
 " peratum calorem ibi dominari,
 " sed bene temperatum ædrem dif-
 " fundi, subtilibus solis radiis il-
 " lustratum. Ibi vero ipsis initi-
 " atis quendam esse principatum,
 " et sacra quæ recte fieri. Quo-
 " rum ætem vitam per scelera tra-
 " ducta esse, martiri a furis ad E-
 " rebum et Chaos per Tartarum.
 " Illic impiorum profligatorum
 " esse sedem destinatam - - Ibi
 " eos ferarum laniatu, et ignis
 " flammis perpetuis, omni suppli-
 " cio affectos, æternis poenis cru-
 " ciatibusque vexari. Atque hoc
 " quidem ego a Gobria audiui."

HISTORIA SECUNDA.

Hic narratur de Muspellsheimio, et Surtio (Nigro).

OMNIUM primo erat Muspellsheimium, quod ita nominatur. Hoc est lucidum, ac fervidum, atque impervium. exteris viris. Niger dominatur ibi, et sedet in extremitate terrae. Ille tenet flammantem gladium manibus. Et in fine mundi est ille venturus, ac vincet omnes deos, atque comburet hoc universum (cum) igne. Ita dicitur in Vaticinio Sibillae *; *Niger venit ab austro, Cum stratagematibus fallacibus. Splendet ex gladio Sol volubilis. Saxa et montes fragorem edunt; Sed dii perturbantur. Calcant viri viam mortis; Sed cælum diffinditur.* Gang. percontatus. Quomodo ordinatum fuit antequam familiae, seu homines essent, populusque augeretur. Tunc Resp. Har.

* Islandicè, *Volurpa.*

HISTORIA TERTIA.

Hic narratur de creatione Ymii Gigantis.

AMNES illi, qui vocantur Elivagae, sunt ita procul progressi ab scaturigine sua, ut veneni volubilitas rigesceret, tanquam scoria in fornace. Hoc fiebat glacies, ac substitit, nec manavit. Tunc superfusum fuit heic, et quicquid veneni induratum fuit, gelu obriguit, auctaque fuit pruina, altera super alteram, per totum Abyssum. Tunc excelsa aequalis *; Abyssus, ad septentrionem spectans, oppletum est mole, ac gravitate pruinae, atque glaciei; sed intus, turbinibus, ac tempestatibus. Australior vero pars elevebatur adversus fulgetra, et scintillas, quae volarunt ex Muspellshheimib. Tunc dicit Tertius †: Uti ex Niflheimio spirabat frigidum, ac horridum: ita omnia, Muspellshheimio opposita, erant fervida, et lucida. Sed Abyssus erat levis, tanquam aura sine vento. Et cum spiritus caloris occurreret pruinae, liquefacta fuit, et destillavit. Et per POTENTIAM EJUS, QUI GUBERNABAT, fiebat homo, Ymius vocatus. Rimtussi (Pruinae gigantes) vero vocarunt eum Oergelmium: Et ex illo propagatae sunt eorum familiae, uti hisce perhibetur. *Sunt fatidicae omnes E Vittolfio; Spectra omnia E Vilmaedio; Gigantes omnes ex Ymio progeniti. Et iterum: De Elivagis stillarunt veneni guttae, eratque ventus,*

* Isl. Jofn-Har.

† Isl. Thridi.

ventus, unde fiebat gigas. Ex quo familiæ provenere omnes. Tunc locutus est Ganglerus : Quomodo crescebant familiæ inde, seu, num creditis, eum Deum esse ? Tunc regessit Jafnhar. Nequaquam credidimus nos, eum esse Deum. Malignus enim erat ille, et ejus progenies, quæ *Rintussi* sunt. Et ille dormiens sudavit, et sub sinistra manu ejus crescebat mas, et foemina. Et alter pes ejus procreavit filium cum altero, et inde familiæ venere. Tunc locutus est Ganglerus : ubi habitabat Ymerus, aut quid fuit alimentum ejus ? Har respondet :

HISTORIA QUARTA *.

De eo, quod creata sit vacca Oedumla.

PROXIMUM hoc erat, quod pruina stillavit, unde fiebat vacca Oedumla. Quatuor amnes lactei manabant ex uberibus ejus, illaque alebat Ymium. Vacca vero alebatur lingendo pruinosos lapides, salsugine obductos. Et prima quidem die, ea lingente, crines exiere humani: secunda die, Caput: Tertia vero, integer mas, nomine Buris celebratus; pater Boreæ, cujus conjunx Beizla, filia Bældornis gigantis. Hisce tres fuere filii; Odinus, Vilius, Veus. “ Et hoc nobis “ persuasum est, inquit Har, hunc Odinum, ac fratres “ ejus, esse gubernatores totius orbis atque terrae. “ Et hic ille est Dominus, quem, sine pari, magnum “ esse, novimus.”

* FAR. III. apud Mallet, vid. p. 18.

HISTORIA QUINTA *.

Quomodo filii Boreae crearent coelum et terram.

BOREADES occiderunt Ymium, et tam multum sanguinis ex illo profluxit, ut hocce suffocarint omnes familias Rimtussorum, uno tantum excepto, una cum domesticis suis. Illum Gigantes nomine Oergelmeri insigniunt. Hic ascendens cymbam suam, conservatus est. Et hinc Rimtussorum familiae.

Per plurimis annis, antequam terra esset creata iterum, tunc erat Bergelmer natus, Quod ego cum primis memini, Sapientem gigantem Cymbae fuisse impositum et conservatum. Iterum Gangl. Quid tunc negotii Boreadibus, quos Deos esse, credis? Har resp. Hoc non parvi est momenti: Hi enim ex Ymio, in medium abyssi translato, fecerunt Terram; ex sanguine Maria, et Aquam; Montes ex ossibus; Lapidex dentibus. Et ex ossibus cavis, permixtis cum sanguine, ex vulneribus profluente, illum creaverunt Lacum seu Mare, quo terram circumligarunt. Deinde e cranio factum Coelum circumcirca super terram posuerunt, quatuor divisum in plagas; cuilibet angulo sustinendo supposuere pygmæum, quorum nomina: Oriens, Occidens, Septentrio, Meridies. Deinceps assumptos ignes ex Muspellsheimio, et infra, et supra, per Abyssum collocarunt in coelo, ut lucerent in terram. Hi locum certum fulgetris assignarunt omnibus. Hinc dierum extitit distinctio, annorumque designatio. Ita dicitur
Sol

* FAB. IV. apud Mallet, vid. p. 22.

Sol nesciebat, Ubi locum haberet, Luna nesciebat, Quid virium haberet. Stellae nesciebant, Ubi locum haberent. Tunc locutus est Gang. Magna haec sunt facinora, magnaeque fabrica. Haec respondet: Rotunda est terra, et circumdata profundo mari: hujusque littora gigantibus inhabitanda dederunt. Sed intra littora, inque illo loco, qui a mari quaqua versum aequè distabat, Urbem erexerunt contra incursiones gigantum, circum circa terram: Materiam autem huic molì struendae suppeditarunt supercilia Ymii, nomine Midgardiae imposito. Ex cerebro vero, in aërem projecto, Nubes fecerunt; uti hic narratur: Ex Ymii carne erat Terra creata iterum. Sed ex sudore Maria: Montes ex ossibus: Prata graminosa ex crinibus: Sed ex capite Caelum: Verum ex superciliis facere mansueti dii Midgardiam hominum filiis: Et ex cerebro erant duri animi (crudeles) Nubes.

HISTORIA SEXTA *.

De Creatibne Aski et Emlae.

AMBULANTES juxta littora Boreades invenere duas arbores, ex quibus duos creaverunt homines. Hisce Primus Boreadum dedit animam, Secundus vitam; Tertius vero auditum et visum. Vocatusque fuit mas Askr, foemina vero Emla. Unde progenitum fuit genus humanum, cui habitatio data erat sub Midgardia. Deinde in medio regni Asgardiam extruxere. Ubi habitabat Odinus, et illorum familiae, quibus nostrae originem debent. Adhuc Har: ibi sita est urbs, nomine Hlidskialf, et cum Pantopater hic supremo insidet throno, oculis totum perlustrat mundum, hominumque mores omnium. Conjux ejus est Frigga, Fiorguni gigantis filia. Et ex hac prosapia familia Asarum oriunda est, quae Asgardiam veterem aedificavit, estque divinum genus, cum sit pater omnium Deorum. Terra erat filia ejus; horumque filius fuit Asa Tor.

* FAB. V. apud Mallet, vid. p. 20.

HISTORIA SEPTIMA *.

De Noro Gigante.

NORUS gigas, primus fuit Jotunheimiae incola. Filia ejus erat Nox; quae nigra fuit. Hanc uxorem duxit Naglfara, quorum filius fuit Auder; Filia vero illorum Terra. Hujus maritus erat Daeglinger, quorum filius fuit Dag (Dies), qui pulchritudine patrem suum aequavit. Tunc Pantopater assumptos Noctem et Diem in cœlum transtulit, deditque eis duos equos, duosque currus; et hi terram circumequant. Nox insidet Rinfaxae, qui terram irrorat guttulis, ex fræno stillantibus: Dies vehitur Skinfaxa, et splendet aura atque terra ex juba ejus †.

Mundilsara duos habuit liberos; filium nempe, nomine Manae (Lunae), filiam vero, Solis, quae uxor fuit Glorniris. Dii vero irati huic summae arrogantiae, instantis assumendis nominibus, hos trahendo currui Solis, quem ex igne de Muspellsheimio volante creavere, junxerunt. Mane (Luna) duos rapuit liberos a terra, nomine Bil et Hiuka, discedentes a fonte Bygvaro. Situla nominabatur Saeger: Vectis vero Simul. Patri illorum Vidfidris fuit nomen. Hi liberi Lunam comitantur, uti terricolis apparet. Tunc Gang. Celerrime currit Sol, veluti pertimesceret aliquid. Resp. Har: Prope adest, qui ei inhiat: lupi duo nempe, Skoll et Hattius

* FAB. VI. apud Mallet, vid. p. 24. sæc jubac. Skinfaxa h. est, equus jubac splendidis.

† Rinfaxa, h. c. equus pruino-

Hattius Hrodatvitnii filii. Tunc Gang. Quale est genus luporum? Har resp. Gigantea quaedam foemina habitat ad orientem a Midgardia, in sylva Jarnvid nominata, et ita nominantur illae giganteae mulieres hic habitantes. Turpis et horrenda anus est mater multorum gigantum, omniumque lupina forma indutorum. Hinc ortum est monstrum Managarmer, quod saturatur vita mortui vicinorum hominum, et deglutit lunam, tincto caelo sanguine; Tunc splendor solis deficit, uti hisce narratur: *Versus autem habitat illa misera in Jarnvid, et paret ibi Feneris filios: Ex quibus omnibus fit vaporis quaedam exhalatio, Lunam devoratura; Giganteis induta exuviis; Saturatur vita mortui vicinorum hominum; Aspergit deos (rubore sanguinis) cruore: Niger fit sol sequenti aestate: venti maligni erunt. Scisne hoc?*

HISTORIA OCTAVA*.

GANG. Ubi iter a terra ad coelum? Har ridens, respondet, hoc non sapienter esse interrogatum: Retne hoc narratum, deos ponte junxisse coelum et terram, nomine Bifroest celebrata? Eam te vidisse, oportet: fieri potest, et cum nomine Iridis insigniveris. Tribus constat coloribus, et longe firmissimus, factaque majori artificio, quam aliae fabricae. Licet vere firmissimus sit, attamen fraggitur, cum Muspellii filii eum super equitant. Et tranant equi illorum magnos amnes, deinde iter conficiunt. Tunc Gang. Non videtur mihi, deos fideliter hunc extruxisse, cum tamen, quicquid velint, facere valeant. Tunc Har: Non sunt dii ob hanc fabricam vituperio digni. Bonus pons est Bifroest. Nulla vero pars in hoc mundo datur, quae sibi confidere potest, Muspellsonis exeuntibus vastatum. Gang. pergit: Quid egit Pantopater, exstructa Asgardia? Har regessit: In initio disposuit gubernatores, singulos singulis insidentes foliis, juxta ejus mandatum lites hominum adjudicatuos. Et consessus judicum fuit in valle, nomine Idae incluta, in medio urbis. Primum illorum fuit opus, quod aulam extruxerint, in qua duodecim illorum solia sunt: excepto illo, quod possidebat Pantopater. Haec aula, artificiosissima sua fabrica, omnes in terra domos vincit. Hic est Gladheimium (Gaudii habitatio.) Aliam aedificaverunt, in qua variae variorum deorum simulacra conspiciebantur; haec Deabus fuit assignata; fuitque aula optima et pulcherrima. Hanc vocant homines Vinglod (Veneris et amicitiae aula.) Proximum, fabricabant domum, in qua disposuerunt

* FAB. VII. apud Mallet, vid. p. 29.

suerunt fornacem; nec non malleum, et forcipem ac incudem, atque omnia reliqua instrumenta. Deinde produxerunt metallum, lapides et lignum et perplurimum illius metalli, quod aurum vocatur; et omnem suppellectilem, et phaleras equorum, ex auro fecere, unde HAEC AETAS AUREA salutatur: Antequam dilapidarentur hae divitiae a mulieribus de Jotunheimia oriundis. Tunc dii insidentes sedibus suis regiis, in memoriam revocabant, unde Pygmaei ortum haberent, in pulvere nempe terrae, tanquam vermes in cadavere. Pygmaei primo erant creati, et vitam nacti in corpore Ymi, et tunc vermes erant; sed jussu deorum humanae scientiae participes fiebant et habebant formam humanam, attamen intra terram habitabant et in lapidibus. Modis generis sunt primus illorum, et tum Dyrinus. Ita carminibus Sibyllinis: *Tunc ibant. V. A. S. G. H. G. et ea de re hic consilium inveniendum, Quis nanarum Principem rursus crearet, Ex ponte sanguineo Et la-
tidis ossibus, Humana forma perphurimas, Fecero Nános, in terra, uti illos Dyrinus docuit, eorumque recensens nomina: Nyi, Nithi, Nordri, Suthri, Austri, Vestri, Althiofr, Dualin, Nani, Niningr, Dani, Bivor, Baur, Bambaur, Nori, Orr, Anar, Onni, Miothvitner, Vigr, ok Gandalf, Vindalfer, Thorin, Fili, Kili, Fundin, Valithior, Thorin, Vit, ok Lit, Nyrath, Recker, Rathsvithr. Hi sunt nani, atque in saxis habitant: (Illi autem priores in pulvere:.) Draer, Dolgthuari, Har, Hugstar, Fleitholfr, Gloni, Dori, Ori, Duf, Andvari, Hestifili.—Har dicit. Hi vero venerunt a Svarnis tumulo ad Oervangam, quod est in Juro campo, et inde venit Lofar. Sed haec sunt nomina eorum: Skirver, Verver, Skatithr, Ai, Alfr, Yngvi, Eikinskialli, Falr, Frosti, Fidr, Ginar. Tunc quaesivit Ganglerus:*

HISTORIA NONA

De sacris Deorum urbibus.

QUÆ est Deorum Metropolis, sive urbs sacra? Ad hæc Hār: Sub fraxino Ygdrasili †, dū quotidie sua exercent judicia. Tuno-G. Quid de hoc loco dicendum est? reposuit Jafnhar. Fraxinus hæc est maxima et optima arborum omnium. Rami ejus per totum diffunduntur mundum cœloque imminet: Tribus innititur radicibus, perquam late patentibus: Harum una inter Asas; altera cum Rimtussis, ibi, quo olim erat abyssus; Tertia est super Niflheimio. Et sub hæc radice est Hvergelmer fons. Nidhoger subtus radicem arrodit. Sed sub illa radice, quæ ad Rimtussos spectat, est inclytus fons Minois, in quo sapientia et prudentia absconduntur. Et appellatur ille Minos ‡, qui hunc possidet fontem: hic est abunde instructus scientia et sapientia, quippe qui fontis aquam ex cornu Gialliae bibet. Aliquando venit Pantopater impetraturus unicum hiaustum ex cornu; sed oculorum suorum unum pignori prius daret. Uti in Carm. Sibill. perhibetur. *Omni-
no novi, Odine, Ubi oculum abdidisti; In liquido illo
fonte Minois. Libat mulsum Minos Quolibet mane
super pignore Pantopatris. Scisne hoc? nec ne?*
Tertia radix fraxini super cœlum eminet: et sub hac radice

* FAB. VIII. apud Mallet, vid.

† Islandicè, *At asti Ygdrasils.*‡ Isl. *Mime.*

radice est Urdar Brun (fons praeteriti temporis.) Hic illis locus est iudiciis faciendis. Quolibet die Asae ad coelum equitant per pontem Bifroestam, qui etiam Asopons nuncupatur. Haec sunt nomina equorum Asarum: Sleipnir est optimus, octo gaudens pedibus, eum possidet Odinus. II Gladerus; III Gyllir; IV Skeidbrimer; V Slintopper; VI Sinir; VII Gils; VIII Falofner; IX Gylltopper; X Lettfeter. Equus Apollinis una cum ipso crematus fuit. Torus autem ad hoc, iudiciis habendis consecratum, iturus, pedes proficiscitur, vadando amnes, nomine Kormt, Gormt, Kerloeger. Hos Torus vadando traficiet singulis diebus, quibus venit iudicaturus ad fraxinum Ygdrasil; cum Asopons totus flamma exardet; aquae autem sacrae inundant. Tunc G. Num ardet ignis super Bifroestam? Har resp. Quod in Iride conspicias rubrum, est ignis ardens in coelo. Tunc cyclopes calcaturi essent Bifroestam, si cuilibet iter pateret profecturo. Per plurimae sunt urbes in coelo amoenae, omnesque divina custodia munitae. Ibi sita est urbs sub fraxino juxta fontem, et de hac aula prodeunt Virgines, ita nominatae, Uder, Verdanda, Skuld. Hae virgines hominum dispensant aetates. Has vocamus, Nornas, seu Parcas. Adhuc plures sunt Parcae, singulos adeuntes infantes recens natos, ut aetatem creent. Hae Divinae sunt originis. Aliae autem Alfarum progenies. Illae vero Nanorum filiae: uti hisce perhibetur. Diversas origine credo Parcas esse, Nec minus stirpis. Quaedam Asarum filiae; quaedam Alfarum; quaedam sunt filiae Dvalini. Tunc locutus est Gangle-rus; Si Parcae hominum fati imperant, tunc dispensant admodum inaequaliter. Quidam gaudent prosperis rebus et divitiis; quidam vero inopia rerum laudumque laborant: Quidam longaevi sunt; quidam brevi vitam agunt. Har respondet: Bonae Parcae, quae melioris sunt generis, bonae quoque aetatis auctores sunt. Illi autem homines, quibus malum quoddam contingit, Par-

cis

eis id adscribant malignis. Tam sermocinatus est ulterius Ganglerus; Quae, plura de fraxino sunt dicenda? Har: Plurima *;

* In Resenii Edit. haec habemus. " MYTHOLOGIA XVII
 " Unde tanta existat diversitas,
 " quod aestas calida sit, hyems frigida. Suasudur vocatur qui pater est aestatis (delicatus et blandus:) ab ejus nomine Suasligit dicitur (quicquid delicatum est et gratum.) Sed pater hyemis interdum *Vindlium* (: Venti Leo,) interdum etiam *Vindsu-lur* (: frigidum spirans) appellatur. Ille *Vasadar* (: frigidus et imbres passus), filius est:
 " Erant autem homines illi crudelis et frigidi affectus, quorum ingenium hyems imitatur.
 " K. Gangl. Unde tantum diff-
 " crimen oritur, quod aestas calida, hyems vero frigida sit? Har.
 " Non ita quaereret sapiens, haec nam sunt in ore omnium: Verum si usque adeo es insipiens, ut ista non audiveris, interpreta-
 " bor benigne, quod semel, licet fatne quaeras: quam earum rerum, quas sciri oportet, ultra igitur narus maneat."

HISTORIA DECIMA.

De fraxino Ygdrasil.

AQUILA quaedam ramis fraxini insidens multarum rerum est gnara. Inter oculos ejus sedet Accipiter, qui Vøderloefner vocatur. Sciurus, nomine Rotakoster, fraxinum ascendendo, et descendendo discurret verba asportans invidiae, inter aquilam et Nidhoggium. Quatuor vero cervi percursitant ramos, arboris corticem devorantes, qui ita nominantur: Danin, Dvalin, Dyneger, Dyrador. Sed adeo multi serpentes sunt in Hvergelmio, apud Nidhoggium, ut enumerare nulla queat lingua; uti hisce narratur. Fraxinus Ygdrasil plura patitur, *Quam ullus mortalium cogitatione assequi valeat. Cervus depascitur inferius* (rectius, *cacumen*). *Sed circa latera putrescit. Nidhoggius arrodit subtus. Et iterum: Serpentes plures, Fraxino Ygdrasil subjacent, Quam cogitavit insipiens quidam. Gonius et Monius, sunt Gravitnis filii: Grabaker, et Grafvollduder, Ofnerum et Svafnerum Credo assidue aliquid consumere.* Præterea narratur, Parcas, ad Urdarum fontem habitantes, quotidie aquam de fonte haustam, una cum circumjacente luto fraxino superfundere, ne rami ejus putrescant, aut marcescant. Illa vero aqua adeo sancta est, ut omnia hac tincta fiant candida instar membranulae intra putamen ovi latitantis, Skiall vocatae: uti hisce testatur Sibilla [Voluspa]: *Fraxinum novi stantem, Vocatam Ygdrasil, Proceram et sacram Albo luto. Hinc venit ros, Qui in valles cadit; Stat super virente Urdar fonte.* Rorem hinc

venientem vocant homines Mellis Rorem, et hinc apes pascuntur. Aves duae nutriuntur in fonte Urdari, Cygni nominatae, quibus originem debet hoc genus volucrum.

HISTORIA UNDECIMA*.

TUNC locutus est Gangl. Perplurima tū pōtes enarrare: Quaenam vero sunt plures urbes sacrae adhuc ad fontem Urdar? Har: Multae sunt urbes ibi pulcherrimae. Harum unam, Alfheimium dictam, incolunt Fauni lucidi. Nigri vero Fauni inferiora terrae viscera tenent, suntque aliis hominibus dissimiles visu at magis factu. Lucidi solem claritate, at nigri picem nigredine, vincunt. Ibi sita est urbs, nomine Breidablik, quae nulli pulchritudine est secunda. Nec non alia vocata Glitner, cujus parietes et omnia sunt auro micantia et rutilantia, ita etiam tectum est aureum. Ibi est urbs Himinborg, juxta terminum coeli sita, ad finem Bifrostae, ubi coelum tangit. Ibi permagna urbs nomine Valasciaff. Hanc ex puro argento aedificatam et tectam fecere dīi. Ibi etiam est Hlidsiaff, in hac aula; quod solium ita vocatur. Cum Pantopater sedet in summo throno totum circumspicit mundum. In australi parte orbis est urbs omnium ornatissima,

* FAS. IX, apud Mallet, p. 41.

natissima, soleque lucidior, quae Gimle appellatur. Haec permanebit. cœlo terraque pereuntibus; illiusque urbis incolae sunt viri justī, in secula seculorum; testante Sib. *Curiam novā stare, Sole clariorem, Auro tectam; In Gimle, ubi debent virtuosī Homines habitare, Et per omne ævum gratia frui.* Tunc Gang. Quis custodit hanc urbem, cum nigra flamma exuret cœlum ac terram? Har. respondit: Ita dictum est, ad austrum alium esse mundum, hoc longe altiore, Vid-læn dictum. Tertium vero hoc altiore, nomine Oen-dlangeri, et in hoc cœlo hanc esse urbem suspicamur, jam vero Fannis lucidis esse habitaculum solis.

HISTORIA DUODECIMA.*

Narratur hic de nominibus et regno Odini.

TUNC locutus Gang. Quinam sunt, Asæ, in quos credendum est? Resp. Har: duodecim sunt Asæ Divinæ originis. Tunc loquebatur Jafnhar. Nec sunt Asyniæ minus sanctæ, neque minoris potentiae: Tunc dicit Tertius: Odinus est Primus et Antiquissimus Asarum. Ille gubernat res omnes, et licet reliqui Dii sint potentes; attamen ei serviunt omnes tanquam liberi patri suo. Frigga vero uxor ejus etiam hominum fata præscit, licet nulli revelet res futuras, ut perhibetur, Odinum Loconi adlocutum esse: *Insanum te, immo mente captum dico, quare excitas auram fatorum hominum? Friggam scio scire hoc cum ipse ei revelem.* Odinus vocatur Pantopater, quoniam ipse est pater deorum omnium. Vocatur etiam Valsader, quia ejus optati filii sunt, qui in acie occumbunt. Hisce Valhallam assignat, atque Vingolfam; tunc Monheroes salutantur. Ille vocatur etiam Hangadeus, Happadeus, Farmadeus; Et adhuc plura habet nomina, veniens ad Regem Geirraderum; vocatus fui inquit Grimr, ok Ganglri, Herian, Hialmbri, Theckr, Thrithri, Thuthruthr, Helblindi, Har, Sathur, Svipall, Sangetall, Herteitr, Hnikar, Bileygr, Baleygr, Bolverkr, Fiolner, Grimnr, Glapsvithr, Fiolsvithr, Sithhottr, Sithskeggr, Sigfothr, Atrithr, Hnikuthr, Alfiothr, Farmatyr, Oski, Omi, Jafnhar,

* Fas. X. apud Mallet, vid. p. 44.

nhar, Biblindi, Gelldner, Harbarthr, Svithur, Svithrir, Jalkr, Kialar, Vithur, Thrór, Jalkr, Veratyr, Gantr.

Tunc Gang. Perquam plurima assignaverunt eidem nomina : et hoc mihi persuasum est, multum requiri scientiæ, ut distincte noveris hæc nomina, et quænam cujuslibet fuere occasiones. Har resp. Ista omnia rite commemorasse, magna quidem est eruditio. Sed ut brevius dicam : Pleraque nomina ei sunt attributa hanc ob rem, quod variæ sint linguæ in mundo : Attamen omnibus populis placuit ejus nomina in suam transferre linguam, ut eum sua adorent pro semetipsis. Verum quædam occasiones obvenere in itineribus ejus, quæque priscis Historicis insertæ sunt. Tuque non potes viri eruditi nomen mereri, nisi has magni momenti narrationes enarrare valueris.

* Gang. Quænam sunt reliquorum deorum seu Asarum nomina ? Aut quid gloriosum patrarunt ?

* Hic incipit Fas. XI. apud Mallet, vid. p. 47.

HISTORIA DECIMA TERTIA.

Hic agitur de Toro ejusque regno.

TORUS est præcipuus et primus illorum, vocatus-
que fuit Aso Torus, seu Oeko Torus. Is fortis-
simus Asarum et omnium deorum, virorumque. Ejus
regnum est Drudvanger, Aula vero Bilskirner. In hoc
aûla quingenta sunt pavimenta et quadraginta. Hæc
domus est maxima omnium, hominibus cognitarum: ita
in Grimmeri sermonibus, *Quingenta pavimenta et qua-*
draginta, Talem credo Bilskirnerem, cum curvis a-
triis, cujus tecta magnifica maximi filiorum natu non
adeo accurate novi. Torus duos habet hircos et cur-
rum: illorum nomina sunt Tangnioster et Tangrisner.
Curru Torus vehitur Jotunheimiam aditurus, hircis tra-
hentibus currum; ideo vocatur Oeko Torus. Tria illi
etiam sunt clenodia. Primum est Malleus Miolner,
quem Rimtussi et Gigantes agnoscant, in aura venien-
tem. Nec mirum hoc est; nam illo multa confregit
capita patrum cognatorumque illorum. Alterum clenod-
ium ei est præstantissimum, Cingulum Fortitudinis:
Quo accinctus duplici divino perfunditur robore. Ter-
tium clenodium ejus sunt Manicæ Ferreæ, quibus, capu-
lum mallei apprehensurus, carere nequit. Nemo vero
adeo eruditus est, qui ejus maximas res gestas enume-
rare possit. Tibi vero plurima enarrare queo, ut dies
deficiat prius, quam enarranda. Tunc Ganglerus:
Scire cupio de pluribus ejus filiis.

* Har:

* Her : Secundus, inquit, filius est Baldur (Apollo) ille Bonus, deque illo facile est narratu. Ille optimus est, eumque omnes laudant. Hic pulcherrimus est visui, et ita splendens ut radios emitat. Et unica est herba adeo candida, quæ Apollinis supercilio conparatur; hæc omnium est candidissima herbarum. Et hinc ejus tibi notanda, est pulchritudo et orinum et corporis. Ille Asarum et candidissimus, et pulcherrimus, atque eloquentissimus, ac maxime misericors. Sed hæc ejus naturæ conditio est, ut nemo ejus judicia irrita reddat. In illa habitat urbe, quæ Bredablikia vocatur, et antea commemorata est. Hæc in cœlo est, eamque nihil immundi ingrediatur. Uti hisce perhibetur: *Bredablikia vocatur, ubi Apollo habet sua palatia undique. In ea regione, Qua ego collocatas esse scio columnas, quibus runæ, ad evocandos mortuos efficaces, sunt inscriptæ.* Tertius Asarum est Niordius, habitans Nontunæ, ibique ventorum dominus. Ille sedare valet mare, ventum et ignem. Is navigaturis invocandus est, ut et venaturis. Tantæ ei sunt divitiæ seu opes, ut cuicumque voluerit, potuerit dare regiones et opes. Eam ob rem ille invocandus est. Niordius non est Asarum origine, erat enim educatus in Vanaheimia. Vani vero eum obsidem diis tradiderunt, ejusque loco assumpto Hæniro. Hinc pax deos inter et Vanas. Niordius uxorem habuit, nomine Skadæ, filiam Tiassii gigantis. Illa eandem, ac pater ejus, eligit habitationem; nempe in montibus quibusdam, nomine Tronheimiæ inclitis. Niordius autem juxta mare habitare voluit. Hinc inter illos conventum fuit, ut novem noctes in Tronheimia, tres vero Noatunæ, transigerent. Niordius autem de montibus Noatunam redux, ita cecinit. *Mihi ingrata sunt montana, Diu dolui ibi, Licet novem tantum noctes: Lupi ululant; Mihi displicuit cantus*

cantus Cygnorum. Tunc Skada: Nam quiete dormiam in toro Neptuni? Ob avium quærelas, Me excitantium, De sylva venientium quolibet mane. Tunc Skada montana petens habitavit in Tronheimia, et sæpe numero, assumptis ligneis soleis, atque archu, exit feras venatura. Vocatur alias Ondurdea, seu Ondurdis. Uti hisce dicitur: Tronheimia vocatur, ubi habitat Tiasius, ille potentissimus gigas. Jam vero ibi Skada habitat, diserta nympa deorum, in domibus antiquis patris.

HISTORIA DECIMA. QUARTA *.

De Freyero.

NIORDIUS Moatunensis deinde duos procreavit liberos; Frejerum nempe, deorum celeberrimum, atque dominatorem pluviae solisque, ut et terra nascentium. Ille vero pro annona et pace invocandus est. Est etiam pacis et divitiarum humanarum dispensator. Liberorum ejus altero loco est Freja, dearum celebratissima. Ejus habitaculum in caelo vocatur Folvanga. Eique pugnam aëdanti dimidia pars caesorum cedit, reliqua ver Odino. Uti hisce commemoratur. *Folvanga appellatur ubi Freja dominatur, in pretiosa et optima aula. Dimidiam caesorum eligit illa, quotidie, dimidiam vero partem Odinus.* Aula etiam ejus vocatur Sessvarna. Profectura vero Cattis suis vehitur, sedens in curru. Illa adorantibus omnium celerrime opitulatur; deque ejus nomine hic honoris titulus deductus est, quod nempe Matronae digniores Freyor seu Fruor vocitentur. Huic optime placent carmina amatoria, eaque amoris gratia adoranda est.

Tunc Ganglerus: Magni mihi videntur hi Asæ, omnes; nec mirum, vos magnis gaudere viribus, cum Deos discernere possitis, atque sciatis, quisnam invocandus sit de hac vel illa re; seu quales preces esse debeant. Sed suntne plures dii? Har:

* FAB. XIII. apud Mallet, vid. p. 55.

HISTORIA DECIMA QUINTA *.

De Tyro.

ASARUM unus est Tyrus (etiam Tyssus), reliquos audacia et inconstantia animi superans. Ille victorias dispensat. Is bellatoribus est invocandus. Tritum est proverbium, eum salutare **TYRO FORTEM**, qui reliquis virtute præstat. Et hoc unum est indicium fortitudinis ejus atque audaciæ; quod, reliquis diis persuadentibus lupo Feneri, ut ligaretur compede Gleipnero, jam vero rehuenti, nec credenti fore, ut solveretur, Tyrus manum suam ori ejus insertam oppignorasset. Asis vero eum solvere nolentibus, hic manum morsu præscidit, in illo artu, qui jam Lupinus vocatur, unde Tyssus monochiros est. Adeo sapiens est, ut hinc resultaverit proverbium, Hic **TYRI GAUDET SAPIENTIA**. Pacificator vero hominum non creditur.

Bragius unus appellatur Aša, sapientiā, ut et oris atque orationis gratia excellens. Hic Poëtarum non solum princeps, sed et parens; unde Poësis Brager nominatur. Deque ejus nomine Bragemadur vocatur, et vir et femina, qui præ reliquis majori facundia gaudet. "Uxor Bragii appellatur Iduna, quæ pyxidi suæ inclusa, illa custodit poma, quæ Dii senescentes gustando, "rejuvenescant omnes," quod ad crepusculum Deorum durabit. Tunc Gang. Permultum, uti mihi quidem videtur, Idunæ custodiæ et fidei dii acceptum referant.

* Fas. XIV. apud Mallet, vid. p. 57.

ferant. Har videns: Præsentissimum, inquit, periculum aliquando hinc instabat; quod tibi proponere possem: sed reliquorum Deorum nomina eris auditurus.

• Heimdal^{us} appellatur unus Asarum: hic est Can^{dis} Asa dictus: nec non Magnus et Sanctus. Eum pepererunt novem virgines, omnesque sorores. Vocatus etiam fuit Hlani^{us}skidius, et Gulltannius, quoniam dentes ejus, de auro fuere. Ille habitat ibi, quod Himinsborgum vocatur, ad Bifroestam. Hic Deorum custos, sedet juxta terminum coeli, impediturus, quo minus Gigantes pontem invadant. Ille minore, quam avis, indigens somno, noctu æque ac interdiu, ultra centum gradus circumquaque perspicit. Auditū percipit herbas crescere e terra, et lanam in avibus, et omnia sonantia. Ei præterea est tuba, Giallarhorn dicta, cujus vox per omnes auditur mundos. Uti hisce: *Himinsborgum vocatur ubi Heimdaler habitat, Narratur eum sacræ Deorum custodiæ imperare: Bibet in securis palatiis, deorum mulsum.* Et adhuc in ipsius Heimdaleris Canine: *Novem sum ego Virginum filius: Novem sum ego Sororum filius.*

Hœder etiam Asis adnumeratur, qui cæcus est. Hic valde robustus est; sed et dii et homines optarent, ut nemini hic Asa esset nominandus. Nam ejus factorum memoria diu manet. Vidarus vocatur Taciturnus ille Asa; cui admodum spissus est cothurnus. Hic ad Torum fortitudine, proxime accedit, unde etiam diis magno est solatio in omnibus periculis. Atlas, qui et Valius, vocatur unus filiorum Odini et Rindaris. Hic virtute militari et arte sagittandi perplurimum est pollens. Ullerus appellatur filius Sifæ, Tori privignus. Qui etiam sagittarius promptus, tamque peritus currendi soleis ligneis, ut cum illo certare possit nemo. Formosus est valde ut et heros: Unde hic monomachis colendus.

• Hic incipit FAB. XV. apud Mallet, vid. p. 59.

colendus. Forsetus nuncupatur filius Apollinis et Naphæ, Nefi filiae. Is eam in coelo habet aulam, quam Glitner vocatur. Omnes vero ad eum causas deferentes discedunt reconciliati. Hic et diis et hominibus optimus est iudicii locus. *Glitner appellatur aula, quæ est auro fulta, et argento fulta: Ibi vero Forsetus habitat, plerisque diebus; et saporat cunctas causas.*

HISTORIA DECIMA SEXTA *.

Hic agitur de Locné.

Istetiam Asis adnumeratus fuit, quem nonnulli Asarum Calumniatorem, seu Deorum hominumque Delatorem, vocitant. Hic nominatur Loco, seu Lop-tius, filius Eorbaeti Gigantis. Mater ejus vocatur Lafeya, seu Nal. Fratres ejus sunt Bileptius et Helblindius. Loco est formosus et venustus; ingenio malus, moribus varius, illâ scientiâ, quæ perfidia et fraus in rebus gerendis dicitur, omnes post sese relinquit. Asas sæpenumero in summa præcipitavit pericula, et sæpius eosdem a periculis liberavit, technis et fraudibus suis. Uxor ejus est Siguna; filius vero Narius seu Narfius. Præterea plures habuit liberos. In Jotunheimia fuit gigantea quædam mulier, nomine Angerboda. Ex ea genuit Loco tres liberos, potius monstra; Primum erat Fenris Lupus. Alter Jormungarder, hoc est Midgardiaë serpens (Oceanus): Tertius est Hela (infernum). Sed cum hi Loconis liberi in Jotunheimia educarentur, et dii oraculis edocti, sibi plurima ab hisce liberis sinistra redundatura: cum maternum genus pessimum esset omen; sed adhuc pejus paternum. Tunc Pantopater deos, ut hos sibi asportarent liberos, emisit. Quibus allatis, anguem in profundum projecit mare, quod totam alluit terram; et crescebat hic anguis adeo, ut circumcirca omnes extendatur terras, in medio jacens maris et

* FAR. XVI. apud Mallet, vid. p. 61.

et ore caudam apprehendens, Hellæ vero in Nifheimium projectæ potestatem dedit in novem mundos : ut habitacula distribuat inter illos, qui ad eam sint venturi ; hi sunt omnes morbis aut senio confecti. Illa ibi habet magna palatia diligenter adornata, magnisque munita cancellis. Ipsum ejus palatium Aliudner vocatur. **CONTINUA MISERIA**) : Mensa est **FAMES** : **ESURIES** cultellus : **PROREPENS MORS** servus : **SPECTRUM** ancilla : **PRÆCIPITANS FRAUS** cancellus ; **PATIENTIA** limen, seu introitus : **DIUTURNUS MARCOR & ÆGRITUDO** lectus. **HORRENDUS ULULATUS** tentorium ejus. **Ejus dimidia pars cœrulea**, reliqua vero humana cute et colore cernitur, unde dignosci potest.

HISTORIA DECIMA SEPTIMA *

De Lupo Fenare et Asis.

LUPUM domi nutrivers Asæ; Tyro solo ei escam
 LUPUM porrigere auso. Dii vero, cognito, eum tam
 multum quotidie crescere, et innuentibus vaticiniis, fore,
 ut illis noceret, inito ergo consilio, factam compedem
 fortissimam, vocatam Leding, lupo obtulerunt; rogan-
 tes, ut hac vires suas experiretur. Lupus vero hanc si-
 bi ruptu non impossibilem videns, permisit ut pro lubitu
 facerent uti volebant. Sed quam primum artus disten-
 deret, fracta compede, ex Lædingo fuit solutus. Asæ
 ergo aliam fecere compedem, duplo fortio-rem, Dro-
 mam vocatam. Hanc lupo tentandam voluerunt, di-
 centes eum tam dura compede fracta, magnam fortitu-
 dinis reportare laudem. Lupus vero suspicatus fuit,
 hanc esse fortissimam; suas vero vires post fractam
 priorem acrevisse. Etiam meminit, "pericula esse ad-
 eunda celebri evasuro," ergo sese compediendum per-
 misit. Quod cum Asæ peractum dicebant, lupo sese
 volutans, compedem terræ allidendo, et constringendo,
 extensis membris, frangebat compedem, ut particulæ
 in longinquum dissiparentur. Et hoc modo ex Droma
 excussus fuit. Hinc proverbium, SOLVI EX LÆDINGO,
 ET EXCUTTI EX DROMA, de rebus vehementer ur-
 gendis. Postea pertimuerunt Asæ, ut lupo posset vin-
 ciri. Tunc Pantopater virum, nomine Skirnerum, in
 Svart

* FAB. XVII. apud Mallet, vid. p. 65.

Svart Alfheimiam, ad Pygmæum quendam, qui nervum Gleipnerum conficeret, ablegavit. Hic nervus sex constabat rebus, strepitu nempe pedum felis, ex barba mulieris, radicibus montium, nervis ursinis, halitu piscium, et sputo avium. Licet vero antea has narrationes non sciveris; attamen vera invenias argumenta, me non fuisse mentitum: cum certo videris, mulieres barba, cursum felis strepitu, montes radicibus, carere. Et hoc mihi certo certius constat, omnia, quæ tibi retuli, esse verissima. Licet essent quædam res, quas experire nequires. Tunc Ganglerus: Hæc, quæ jam retulisti atque exempli loco attulisti verissima credo; sed qualis facta erat compes. Har, hoc, inquit, bene enarrare possum. Erat illa glabra, et mollissima, instar digulæ ex serico confectæ: attamen, adeo firma et fortis, uti jam eris auditurus. Asæ vero, hoc sibi adferentibus vinculum gratibus solutis, lupo secum avocato in insulam lacus Amsvarneri Lyngvam, ostensam ligulam serici, fortiolem, quam crassities præ se ferre videretur, esse dixerunt, rogantes ut dirumperet. Præterea alter altero ligulam tradidit tentantes singuli manibus rumpere, vinculo manente illæso. Nihilo tamen minus fore, ut lupo rumperet. Tunc lupo respondet: ita mihi videtur de hac vita, ut nullam promeream laudem dirumpendo adeo mollem ligulam. Si vero dolo confecta est, aut arte, licet minima videatur, nunquam meos constringet pedes. Tunc Asæ respondent, futurum esse, ut quam facillime vinculum serici adeo molle et tenue rumperet, cum celerrime confregerit fortissima ferrea vincula. Si vero, aiunt, solvi nequiveris, Diis formidine esse non potes; quam ob rem statim te solvemus. Ad hæc lupo: si me ita vinculis constrinxeritis, intelligo, me a vobis sero solutum iri. Invitum ergo me hac ligula vincitis. Ne vero timiditatem mihi obiciatis; porrigite unus quisque vestrum manum suam, ori meo inserendo in pignus, hoc sine dolo esse. Tunc Asæ mutuo sese adspicientes, geminum

num jam adesse periculum censuerunt. Nec ullus suam porrexit, Tyro excepto, qui dextram porrectam rictui ejus inseruit. Jam Asæ funem vinculi, Gelliæ nomine, per foramen saxi tractam imis terræ visceribus fixerunt, assumtum lapidem Dvite vocatum imponentes, ut profundiora peteret, cujus fundamen est saxum quoddam. Asæ, cognito jam, lupum satis compeditum, atque frustra renitentem, cum eo fortius constringeretur vinculum nec felicius artus distendentem, cum ligamen eo redderetur constrictius, in risum sunt soluti omnes, Tyro excepto, manum suam jam amittente. Lupus, rictu vehementer expanso, eos morsurus erat, vehementer sese volvens. Tunc rictui ejus immiserunt ensem quendam, capulo inferius, cuspidem vero palatum, transfigente. Is truculenter ululando spumam emittit ex ore, unde amnis, nomine Vam (vitia). Hic jacebit ad Ragnarøk.

Gang. Pessimam Loco procreavit prolem; singulis vero hisce magnis, quare Dii lupum non interfecere, cum malum præberet omen? Har: Adeo magni fecerunt Dii sanctuaria sua et Asyla sua, ut eadem cruore lupino maculare noluerint, licet vaticinia indicarent, eum Odino fore exitio.

HISTORIA DECIMA OCTAVA *.

De Asyniis.

GANG. dixit: Quænam sunt Asyniæ. Har: *Frigga*, ait, est Primaria, quæ aulam habet, nomine Fensaleris, longe ornatissimam. Secunda Dearum est *Saga*, habitans in Svartbeckio. *Oor* Asarum medicus est. *Gefion* alia vocatur, cui virgines post fata serviunt. *Fulla* illibata est virgo, cujus crines in humerum sunt demissi, capite vitta cinoto aurea, eique pyxis *Friggæ* concredita est, ut et ejusdem calcei: nec *Friggæ* arcanorum est nescia. *Freyia* pulchritudine ad *Friggam* proxime accedens, nupsit viro nomine, *Odero*. Hæc adeo formosa fuit, ut de ejus nomine res pretiosissima *Nossæ* vocitentur. *Oderum*, in terras perquam dissitas profectum, lacrymans, quæsit *Freyia*: Lacrymæ vero ejus sunt aurum obrizum. Perplurima ei sunt nomina; idque eam ob rem factum est, quod multa assumsit, apud varios populos *Oderum* investigatura. Vocatur vero *Mardaëla*, *Hæna*, *Gefna*, *Syra*, &c. nec non *Vanadis*. Pretiosissimam habuit catenam auream. *Siofna*, amoris viros inter et foeminas est conciliatrix; unde amoris de ejus nomine cessit titulus *SIOFNA*. *Lovam* † invocare et memores esse, perutile est, eique permissum est a *Pantopatre*, seu *Frigga*, copulare homines,

* F.A. XVIII. apud Mallet, vid. p. 96.

† Islandicè, *Lifa*, &c.

mines, antea prohibitos: de ejus nomine *Lox** denominatur. *Vara* ad juramenta hominum et singulare negotium mares inter et foeminas attendit. Unde hæc negotia *VARA* †; (i. e. celanda, et cautissime tractanda.) *Vara* est admodum sapiens et perconctatrix adeo, ut nihil ei occultare queas. Est etiam proverbium; *MULIER FIT VARA*. *Synia* est janitrix aulæ occcludens fores non intromittendis. Hæc in judiciis hisce præfecta causis est, quas negare volunt homines. Hinc proverbium: *SYNIA NEGATURO ADEST*. *Latona* ‡ a *Frigga* ordinata est custos illorum hominum, quas *Frigga* a periculo liberatura occultat: Hinc communi sermone fertur, cum *LATÈRE* ||, qui occultatus fuerit. *Snotra* est sapiens et bene morata; et ex ejus nomine *SNOTRA* dicitur et mas et foemina. *Gnam* in varias mundi partes *Frigga* suorum negotiorum gratia ablegat. Hæc eum habet equum, qui et a rem et flammam percurrere valet. Factum est aliquando, ut *Vana* quidam eam equitantem per aera conspiciens dixerit. *Quis ibi volat? Quis ibi ambulat? Aut quis in aëre vehitur?* Hæc respondet: *Non ego volo, attamen procedo, tamen per aera vehor, insidens Hofvarpnero illo, quem Hattstryker ex Gardvora genuit.* Hujus Nymphæ nomen deinde translatum est ad omnia, quæ alte per aera ferri videntur, quæ eam ob rem *GNÆVARI* dicuntur. *SOL* et *BIL* quoque Asarum in numero sunt. Suntque adhuc plures, ministrantes in Valhalla, potum inferendo, mensæque et poculorum curam gerendo, quæ ita in Grimneri Rythmis: *Ristam et Mistam mihi volo cornua porrigant; Skegoldam et Scogulam, &c.* Illæ pocula promant Monheroibus. Hæ vocantur Valkyriæ, quas *Odinus* præliis interesse jubet, interficiendos electuras, victoriamque concessuras. *Guder*
et

* Anglicè, *LOVE*.‡ Isl. *Hlin*.† Ang. *WARY*.|| Isl. *Leinir*, i. e. *Latere*.

et *Rosta*, et *Nornarum* natu minima, *Skuld* vocata,
 quotidie equitant cædendos electuræ, et cædibus com-
 mittendis imperaturæ. *Jord* mater *Tori* et *Rinda* ma-
 ter *Atlantis* *, deabus quoque adnumerantur,

* *Isl. Vala.*

HISTORIA DECIMA NONA *.

Frejerus ducit Gerdam.

GYMER nominatus fuit vir quidam, cujus uxor erat Oerboda. Hic fuit monticularum genere. His fuit filia, nomine Geradis, (Isl. *Gerdé*) mulierum formosissima omnium. Frejerus aliquando Ladaskialiam ascendens totum perlustrando orbem, cernit in septentrionaliori regni parte villæ cujusdam ædificium magnificum, atque ab hoc mulierem egredientem, cujus crines ita rutilabant, ut et a nocte aqua illuminarentur. Et ita ejus fastus, in sanctissimo ascendente solio, penitus fuit, ut summa indignatione abierit, domumque redux dormire non potuerit. Adveniens vero Skirner, profectus inventæ Geradis amorem Frejero conciliavit; huic abituro Frejerus suum tradidit ensem, unde Belum, obviam sibi iturum, pugnis interficere deberet. Periculosius vero est, si sit inermis, cum conflictandum erit cum Muspellsoniis, vastatum exeuntibus. Tunc Ganglerus,

* FAB. XIX. apud Mallet, vid. p. 74.

HISTORIA VICESIMA *.

De cibo et potu Asarum.

QUID dat Odinus tam multis hominibus sitienties
 in acie caesi cum advenissent. Haro Barinagus
 quidem ibi est multitudine hominum; attamen non justo
 plures aestimantur, veniente lupo. Nunquam ita acie
 transiri possunt, ut deficiat lardum apris. Særinners
 Quolibet die Elixatus, accedente vespere integer con-
 spicitur. Pauci vero hoc tibi enarrare possunt. An-
 drimmer coquus, Isacabus vero Eldrimner, vocatur.
Andrimner imponit Eldrimnero Særinnerum coquen-
dum. Pauci vero sciunt, quo Monhomus vivat.
 Tunc Gang. Num Odino eadem est mensa, ac Monha-
 roibus? Har: Cibata, sunt impositum menses, inter
 duos distribuit Lupos, quos possidet, ita vocatos; Geri
 (bellator) et Freki. Nec ei opus est cibo: sed vinum
 illi et cibus et potus est: uti hisce testatur Sibilus (Vo-
 luspia): *Geronem et Freconem saturat bellis assuetus*
atque celebris ille exercituum pater. Sed solo vino
victoriosus Ille Odinus perpetuo vivit. Corvi duo hu-
 meris ejus insidentes susurrant omnia illi in aures nova,
 quæcunque aut viderint, aut audiverint. Hi ita nomi-
 nantur: Hugin, (animus) et Munin (memoria): Qui ab
 Odino emissi, toto pererrato mundo, ad vesperam re-
 vertuntur; hinc nomen, CORVORUM DEUS, uti hisce
 dicitur.

* FAB. XX. apud Mallet, vid. p. 76.

dicatur. *Hugin et Munin* quotidie *Jormungandem* supervolant. Vereor, ut *Hugin* revertatur: attamen magis expecto *Munin*. Tunc Gang. Qualis Monheroibus potus, qui æque ac cibus suppetat? Num aqua ibi est potus? Har: Insipienter jam quæris; Pantopatre[m] nempe invitatis ad se Regibus et Jarlis * aquam porrigere bibendam. Multi enim Valhallam advenientes, reputarent aquam hoc modo justo carius emi, si ibi uberius non daretur gaudium. Nempe, qui antea vulnera et cruciatus passi sunt, usque ad mortem. Capra vero, nomine Heidrun, stans Valhallæ, folia ramorum carpit arboris, Leradæ vocatæ. Ex ubere autem ejus tam multum manat lactis, ut hóc omnes capulæ impleantur, quæ adeo magnæ sunt, ut Monheroibus sufficiant omnibus. Iterum Gangl. Artificiosa hæc est capra; sed arborem illam, optimam esse, quam illa depascitur, crediderim. Tunc Har: Plus de cervo Takydyrno, stante Valhallæ, atque ramos hujus arboris depascente: de cornibus vero ejus adeo multum vaporis exhalat, ut hoc descendente in Hvergelmum, inde amnes, ita vocati oriantur; Sider, Vider, Sækin, Ækin, Svoll, Gundro, Fiorni, Fimbulthul, Gipul, Gioful, Gormol, Gerumul. Hi regionem Asarum perfluunt. Præterea hi nominantur: Fyri, Vintholl, Holl, Grader, Gundro, Nautt, Reytt, Naunn, Hraumn, Vina, Veglun, Thiothnuma. Tunc Gangl. Magna domus Valhalla sit, necesse est, et vix ac ne vix quidem introitus et exitus per fores tantæ pateat multitudini? Har: *Quingentas portas et quadraginta, Valhallæ esse puto. Octingenta Monheroes, exeunt per singulas portas, Processuri testibus stipati certatum.* Ganglerus, Magna, ait, Valhallæ est multitudo hominum: sed quæ Monheroum recreatio, quando non poculis indulserint? Har: Vestibus induti inque aream egressi, nobili certamine, mutuisque cædibus cadunt omnes. Hic est ludus

* i. e. Ducibus. Hing. Angl. EARLS.

dus illorum. Et ad meridiem, Valhallam omnes incol-
 lumes reversi, convivantur uti hisce indicat Sibilla *,
Omnes Monheroes in Odini urbe sese mutuo cœdunt.
Quolibet die cœdem iligunt: Et equitant inde incoi-
mes, sedent magis læti unus cum altero. Gang.
 Unde oritur ventus? Hic est fortissimus, agitans ma-
 gna maria, nec videri et cerni potest, unde miraculo
 non caret ejus creatio? Har: In boreali mundi extre-
 mitate sedet gigas, nomine Hraesvelger, aquilæ indutus
 exuviis; quo volatum intendente, oritur ventus sub alis
 ejus: uti hisce narratur, *Hraesvelger vocatur gigas,*
qui boreali in cardine cœli sedet. Gigas in forma a-
quilæ; ab alis ejus ferunt ventum excitari, super
omnes homines. Et iterum: *Frazinus Ygdrasil est*
optima arborum; Skidbladner navium; Odinus Asa-
rum; Sleipner equorum; Bifræst pontium; Bra-
gius Poetarum; Habrocus accipitrum; sed canum
Garmr. Gang. Unde ortus Sleipner equus?

HISTORIA VICESIMA PRIMA *.

Quomodo Loco procreavit equum Sleipnerum cum Svadilfaro.

FABER quidam Asas adveniens, ad urbem illis ædificandam per tres annos sese obtulit, eamque adeo munitam, ut tutā esset ab incursionibus Gigantum. Mercedem vero laboris Frejā postulavit, ut et lunam solemque. Dii verò, inito consilio, paciscuntur; si vero quid laboris prima die æstatis superesset, præmium amitteret; nullius vero opera ei uti liceret. Hic de auxilio equi sui Svadelfari tantum pactus fuit. Omnia vero hæc fiebant, dirigente et instigante Locone. Hic urbem ædificaturus, noctu per equum lapides attraxit. Asis mirum videbatur, eum tam magnos adferre montes; nec non equum plus, quam fabrum, conficere. Pacto autem multi interfuere testes: quippe cum gigas videretur non satis tutus inter Asas, si hic esset, Toro domum reverso. *Qui jam mari Baltico trajecto, hinc per amnes et fluvios ad Asiam progressus, (quod priscis Austervæg audit) bellum cum gigantibus gessit.* Urbs fuit munita et tam alta, ut perspicere non valeres. Tribus vero reliquis fabro diebus, Dii congregati solia sua

* FAB. XXI. apud Mallet, vid. p. 82.

sua ascendentes quæsierunt; quisnam auctor esset, ut Freya in Jotunheimiam elocaretur? ut et aër perderetur, inducta cœlo calligine, sublatum solem et lunam dando gigantibus. Illos vero inter conventum fuit, Loconem hoc dedisse consilium. Dicebant, eum misera morte afficiendum esse, nisi rationem, qua faber mercedem amitteret, inveniret, adjicientes fore ut statim illum comprehenderent. Examinatus vero jurejurando promisit se effecturum, ut faber mercede frustraretur, quicquid tandem huic negotio impenderet. Fabro autem lapidis advehendi causa, cum Svadilfaro, egressuro, ex sylva prosiliit equa quædam solitaria, equo adhinniens. Quam conspicatus equus, in furorem actus, rupto fune, eam adcurrit, jam in sylvam accelerantem, insequente fabro, equum assecuturo. Equa vero totam per noctem discurrente, faber impeditus fuit, quo minus, hac nocte, una cum die sequente, opus, uti antea, fuerit continuatum. Quo cognito, animo percellitur giganteo. Quo viso, juramentis non parcentes Torum invocarunt: qui statim adveniens, vibrato in aëre malleo, dataque mercede, occisum fabrum in Nifheimium detruxit. Loconi vero cum Svadilfaro res fuit, ut equuleum genuerit nomine Sleipnerum, octo habentem pedes. Hic equus est optimus et apud Asas et apud homines. Ita in carmine Sibillæ [Volusp.] (*Tunc ibant omnes Dii ad sua solia, et præsagientes Dææ, hoc considerantes*), *Quis aërem dolo exposuisset; aut generi giganteo Oderi virginem elocasset; et violenter tractasset juramenta. Omnia, hisce exceptis, sunt possibilia. Torus solus adeo præcatus est, ut ingruente periculo, adsit: Rarissime enim sedet tales audiens rumores.*

* Gang. Quid dictum est de Skidbladnero, et num sit navium optima? Har: Optima hæc est, et summo artificio

* Hic incipit FAB. XXII. apud Mallet, vid. p. 85.

confecta, Nagelfara autem est navium maxima ; hanc possident Muspellssonii. Nani quidam fecerunt Skidbladnerum et dederunt Frejero. Hæc adeo magna est, ut par sit omnibus Asis, et quidem armatis ferendis. Velisque explicatis, statim ventum nanciscitur secundum, quocunque sit abitura. Cum vero navigandum non sit, adeo multis constat partibus, ut complicata, in pera includi possit. Tunc Gang. Bona navis est Skidbladner; multum vero artificij adhibitum fuit, antequam ita fuerit confecta. Ganglerus pergit ulterius :

HISTORIA VICESIMA SECUNDA*.

De Aso Thoro.

NUMNE Torus inciderit in aliquem locum, quo robore et præstigiis superatus sit. Har respondet: Paucissimi enarrare valeant, quicquam ei occurrisse nimis arduum. Licet vero quædam res ei fuissent superatu impossibiles, attamen has, allatis exemplis, narrare non debemus, cum omnibus credendum est, eum potentissimum esse omnium. Gang. Videor mihi jam in eam incidisse quæstionem, cui explicandæ sufficiat nemo. Respondet Jafnhar: Audivimus ea, quæ nobis incredibilia videntur: Prope autem sedet ille, qui hujus rei non est nescius. Eique fidem adhibere debes, quippe qui jam primum falsa non erit relaturus, qui antea nunquam mentitus. Tunc Gangl. Jam diligentissime auscultabo responsis de hisce rebus. Har:

* FAB. XXIII. apud Mallet, p. 86.

HISTORIA VICESIMA TERTIA.

Hic incipit Historia Tori et Loconis Utgardiaë.

INITIUM historiæ hæc est, quod Oeko Torus profectus fuerit hircis suis una cum Locone : qui, instante vespere, ad rusticum quendam diversi sunt. Torus assumptos hircos mactans excoriavit et cacabo imposuit. Caprisque coctis cœnaturus consedit, ruricolam, ejusque liberos, ad cœnam invitans. Filius hospitis appellabatur Telephus, filia vero Rasca *. Tunc Torus, expansis hircorum pellibus ut ossa injiceret liberi, mandavit. Teléphus vero, cultello fregit crus, medullam nactus. Torus, transacta hic nocte, mane surgens, vestibis indutus, assumptum Miolnerum vibravit, pelles consecraturus. Statim surgentium hircorum unus posteriore pede claudicabat. Torus, hoc viso, dixit, rusticum, seu domesticos ejus non prudenter tractasse ossa ; adjiciens, crus hirci esse fractum. Rusticus, Toro supercilia demittente, trepidavit ; et quantum ex visu colligi potuit, credidit fore, ut solo intuitu necaretur. Hic apprehenso capulo mallei manus tam firmiter applicuit, ut condyli albescerent. Ruricola, et domestici ejus pacem supplices petivere, mulcta oblata, si vellet. Torus vero, magno illorum perspecto metu, deposita ira, recepit liberos hospitis, Telephum nempe et Roscam, qui deinde

* Island. " Thialfi . . . Rausca."

deinde ei servierunt. Relictis hic hircis, in Jotunheimiam profectus fuit usque ad mare, quod tranatans in terram ascendit, comitantibus Telepho, Rasca et Locone. Haud itaque multum progressis patens patuit campus. Totam per diem ambulabant. Telephus, hominum celerimus, Tori portavit manticam. Cibi penuria laborabant. Ingruente vero vespere, de loco quietis circumspicientes, invenere in tenebris domum cujusdam gigantis, cujus ostium æque late, ac domus, patuit. Illis hic noctem transigentibus, factum est media nocte, ut terrâ ingenti quodam motu sursum et deorsum ferretur, domusque tremisceret. Tunc Torus surgens, vocavit commilitones, qui una cum eo sibi jam prospicientes invenerê dextrorsum cameram quandam hinc domui contiguam, quam intrarunt. Toro in ostio sedente, reliqui interiora petebant, mettu perculsi. Torus vero, apprehenso mallei manubrio, sese defendere decrevit. Hic jam magnum audiverunt strepitum. Adveniente autem luce matutina, Torus egressus vidit virum quendam in sylvâ requiescentem, haud procul a se. Hic non mediocris staturæ vehementer stertuit. Torus jam intellexerit, qui sonus esset, quem noctu audierint. Toro sese jam cingulo fortitudinis accingenti accrescente robore, expergefactus est hic vir. Quo viso, Torus perterritus malleum vibrare non ausus est, sed nomen ejus quæsit; qui sese Skrymnerum nominavit: Mihi vero, inquit, non est opus, ut quæram, cum tu sis Asotorus: et numne tu chirotecam meam abstulisti? Quam nunc manum extendens assumpsit. Torus jamprehendit, hanc fuisse domum gigantem, in qua pernoctaverint; domunculam vero, pollicis fuisse vaginam. Skrymnero interroganti, annon reliqui una cum ipso proficiscerentur, consentit Torus. Skrymnerus assumptam explicuit crumenam, cibum capturus. Torus vero ejusque socii alio in loco. Deinde Skrymnerus peras conjungendas voluit, easdemque assumptas humeris suis imposuit, iter magnis passibus ingrediens. Ad vespere
ram

ram vero locum quietis sub quercu quadam elegit: Skrymnerus Torø indicans sese cubituum esse sub quercu atque dormituum, illis vero, assumpta pera, cibum esse suspendum. Skrymnerus vero obdormiens altissime stertuit. Torus autem manticam soluturus, nullum explicare potuit nodum: quod incredibile est dictu. Quo viso, assumptum malleum capiti Skrymneri allisit: Qui expergefactus sciscitatus fuit; quænam frons seu folium in caput ejus caderet; seu quid hoc esset. Torus sub alia quercu dormiendum esse, dixit. Media vero nocte Torus, audito rhoncho Skrymneri, arrepto malleo, caput ejus verticem nempe percussit, idque adeo, ut malleus in caput demerserit. Skrymnerus evigilans quæsit, annon granum quoddam in caput suum delaberetur: Tuque Torø, quare vigilas? Qui, sese jam somno correptum iri, dixit. Jam vero Torus, ei tertium infligere vulnus destinans, vibrato intensis viribus malleo, genam sursum spectantem ita percussit, ut ad capulum demerserit malleus. Erigens se Skrymnerus palpata gena, dixit: Quid? num aves quædam, insident super me arbori. Præsentire enim videbar, plummam meum in caput decidere. Quærit etiam: Quare tu vigilas Torø? adesse jam credo Tempus surgendi, vestesque induendi. Vobis jam non multum super est viæ ad urbem, quæ Utgarda dicitur. Audivi vero, vos susurrasse inter vos, me vobis magnæ staturæ virum videri: ibi autem vobis cernere licebit viros, me majores: Vobis vero ego auctor sum, ne vosmetipsos extollatis. Tales enim homunciones ægre ibi feruntur: aut, quod consultius est, revertimini. Ad aulam vero vobis aphelaturis, orientem versus eundum est. Ego vero ad septentrionem deflectam. Assumptum igitur yaticum dorso suo imponens in sylvam divertitur. Neo relatum accepimus, Asas ei valedixisse. Ille Midgardiam* progressi urbem conspiciunt, in campo quodam sitam,

* Juxta Resepianos codices, ad *Midtag*, Medium dici.

sitam, quam visu superaturis capita ad cervices et humeros retroflectenda fuerunt. Porta urbis erat cratibus occlusa, quas Torus aperire non valuit: sed inter clatra irrepserunt. Magnam jam conspicati regiam, intrarunt, et viros hic proceræ staturæ cernunt. Ad solium accedentes Utgardiæ Loconem salutant; qui sero adspiciens iisdem irrisit loquendo: Longum esset de longo itinere interrogare veras narrationes, cum Oeko Torus parvulus quidam puerulus factus est. Major vero revera sis, necesse est, quam mihi appares. Quibus vero artibus excercendis estis assueti commilitones? Nemo enim nostrum est, qui artem aliquam non callet. Loco dicit, nulli hac in aula in cibo sumendo se esse cesurum. Respondet Utgardiæ Loco: hoc etiam artis est, præstito promisso tuo, quod experiendum. Hic ergo viro cuidam, scamno insidenti, nomine Logo, accersito præcepit certamen cum Lōcone inire. Tunc linter quædam, carne replet, illata fuit, et in pavimento collocata. Ad alterum finem linteris Loco, ad alterum vero Logus, consedit, uterque, cibum quam celerrime consumendo, in medio linteris subsistentes. Loco jam omnem de ossibus consumpsit carnem, at Logus et carnem et ossa et linterem; unde etiam victor discessit.

* Tunc interrogat Utgardiæ Loco, cui ludo assuetus esset juvenis iste. Telephus respondit se soleis ligneis currendo cum quolibet aulicorum ejus esse certaturum. Ille vero hoc bonam esse artem pronunciat, mandans, ut optime semet præpararet, si hanc excerceret victurus. Egressus ergo multumque progressus accersivit puerum quendam, nomine Hugonis, eique præcepit, primum cum Telepho percurrere stadium. Hugo vero illi adeo antevertit, ut juxta metam reversus eidem obvaverit. Tunc Utgardiæ Loco locutus est: Magis tibi festinandum est, attamen huc advenerunt viri non tardiores. Tunc aliam propositam metam adveniens Hu-

go

go celerrime revertitur, quum adhuc Telepho balistæ jactus restaret. Tunc locutus est Utgardiæ Loco: Optime mihi Telephus videtur currere; eum vero ludendo vincere athletam non crediderim. Tertium vero illis percurrentibus stadium, experiamur, quis victor sit. Jam vero, Hugone metam contingente, Telephus ad medium stadii nondum pervenit. Jam vero, Hugone metam contingente, Telephus ad medium stadii nondum pervenit. Jam satis hoc experti omnes.

* Tunc Utgardiæ Loco, Quam, inquit, tu Tore, calles artem? Et num tu illis tantum præstas, ac de te relatum accepimus, tuisque facinoribus? Qui respondet, se potissimum bibendo esse certaturum cum aliquo aulicorum ejus. Loco Utgardiæ respondet: Hoc fiat. Palatium ergo ingressus, jussit adferri cornu expiatorium, ex quo aulici bibere consueverant. Hoc Toro porrecto, Bene, inquit, bibere videtur, qui unico haustu exhausserit. Quidam vero duabus vicibus evacuant. Nemo vero adeo est miserabilis, qui non ter bibendo exinaniverint. Toro videtur hoc cornu non quidem magnum, attamen perquam longum. Vehementer sitiens, cornu ori applicato, strenue sibi ingurgitat merum; sæpius super cornu caput suum, non inclinaturus. Remotum autem ab ore cornu intuens, reperit paulo minus eidem quam antea, inesse. Tunc Utg. Loco, Bene potatum est, non vero adeo multum. Fidem nunquam adhibuissem relaturis, Aso-Torum plus bibere non posse. Altera vice tibi bibendum est. Torus nihil respondet; sed cornu ori applicatum exhaustum destinavit. Certat jam bibendo quantum valuit. Sed adhuc cernit, minimam cornu extremitatem exaltari non posse. Cornu intuenti apparet, minus quam prima vice exhaustum. Jam vero sine periculo effusionis ferri potuit. Tunc Utgardiæ Loco: Quid, inquit, jam valet Torus?

* FAB. XXV. apud Mallet, vid. p. 93.

Torus? vis jam Tore a talibus abstinere haustibus, et tamen supremus censeris? ita mihi videtur, ut tertia vice bibas, qui haustus tibi maximus est destinatus. Hic vero non tantus habebis vir, quantum Asæ te vocant, si aliis in rebus te præstantiorem non præstiteris. Tunc Torus, ira accensus, cornu ori admoto, quam maxime valuit, bibens certavit. Jam cornu inspiciens cernit, tandem merum paullulum desedissee. Quo cognito, cornu recipiendum porrigit, ultra non bibiturus. Jam Utgardiæ Loco locutus: Facile est visu, potentiam tuam non esse magnam: sed visne ulterius ludere? Torus periculum ulterius esse faciendum, respondit. Mirum vero mihi videretur, si domi essem cum Asis, et tales potiones ibi parvæ haberentur. Qualem vero ludum proponitis? Utgard. Loco. Juvenum ludus est, ut cattum meum de terra elevent. Ita vero cum Aso-Toro loqui non possem, nisi vidissem, eum minoris esse virtutis, quam fama mihi vulgaverit. Tunc cattum coloris cinerei super pavementum Palatii prosilientem, valde magnum, Torus adgrediens, manu medio ventri felis supposita, elevaturus est. Felis vero incurvans dorsum, et quantum Torus manum sustulit, felis alterum pedum suorum elevavit. Tunc Utgard. Loco. Ita evenit, ut cogitavi; felis enim grandis est, tu vero brevis et parvus. Torus respondet: Cum parvus sim, accedat huc quilibet vestrum, mecum ut luctetur; et jam quidem cum iratus sum. Utg. Loco. circumspiciens regressit: Video hic neminem, qui non ducat se parum laudis mereri tecum luctando. Advocat igitur anum istam, quæ me enutrivit, quacum eris luctaturus. Illa enim majores prostravit juvenes, et ut mihi videtur, te non debiliores. De ista pugna nihil aliud relatum accepimus, quam, quò fortius Torus eam fuerit aggressus, eo immobilior steterit. Jam vero, an excogitante stratagemata, Torus pedes figere non potuit, facto vero impetu vehementissimo, Toroque in genua prostrato,

finem

finem fieri, voluit Utg. Loco, dicens, Plures Toro non esse ad certamen provocandos.

* Transacta hic nocte, mane Asæ sese ad iter ingrediendum accingunt. Ille [Utg. Loc.] hos per plateam comitatus, interrogat, quænam via Toro ingredienda esset. Torus vero, dicit fore, ut hi homines eum parvulum vocarent virum. Utg. Loco. Jam tibi, urbe egresso, verum dicamus. Nunquam illam fuisses ingressus, si scivissem te viribus adeo prodigiosis pollere uti revera polles. Fascinatio vero oculorum facta fuit primo in sylva, egoque antea tibi obviam factus sum. Teque peram viatoriam soluturo, hæc constricta erat magno ferro. Unde aperiens, via non inventa, malleo me ter percussisti, et licet primus ictus esset levissimus, attamen tantus ut omnino superatus fuisset, si fuisset inflictus. Ast quod videbas in palatio meo rupem quandam, in cujus cacumine tres quadratæ erant valles; una profundissima; hæc fuerunt vestigia mallei tui. Rupem enim ictui opposui. Loco cum animo, cui nec ille, neque ullus alius antevertere valet. Maxime vero mirum fuit, quando de cornu bibebas, cujus altera extremitas mari adhæret, unde sinuum origo. Posthac elevasti Anguem Midgardiaë, felem sublaturus. Te vero alterum pedum ejus elevante, nos omnes valde perterriti fuimus. Deinde cum Senectute luctatus, existimasti tibi cum anu negotium esse. Eam nemo in genua prostravit. Vos vero me sæpius domi nolite convenire. Tunc Torus, elevato malleo, nullum videt, neque Utgardiaë Loconem, nec urbem.

* FAB. XXVI. apud Mallet, vid. p. 96.

HISTORIA VICESIMA QUARTA*.

Quomodo profectus fuerit Torus ad extrahendum anguem Midgardiaë.

HIS peractis, Torus domum festinanter reversus, anguem Midgardiaë inventurus, gigantem quandam, nomine Eymeri, adiit. Mane vero, gigas abitum parans, piscandi ergo, Toro comitaturus respondit, talem pumilionem sibi nulli esse auxilio. Frigescas, necesse est, me tam diu, tamque procul a littore, sedente, ac mihi mos fuerit. Torus, ei valde iratus, dixit hoc non esse verum, interrogans, quidnam hamo ad inescandum suspenderetur. Ei hoc acquirendum, dixit Eymer. Hinc Torus, capite uni bovum Eymeri, nomine Himinrioderi, extorto, ad scalmos desidens, fortissime, uti Eymeri videbatur, remigavit. Hic, cognito, perventum esse ad solitum piscandi locum, subsistendum esse, dixit. Toro, se ulterius esse remigaturum, dicenti respondit Eymer, periculum instare a Midgardiaë angue. Toro autem ulterius remigaturus, contristatus fuit Eymer. Torus filum piscatorium explicuit, imposito capite hamo, quem profundum petentem devoravit anguis. Qui, transfixo palato, ambos Tori pugnones interscalmio duriter impegit. Hinc Torus, viribus perfusus divinis, tam firmis stetit talis ut ambo pedes carinam penetrarent,

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* FAB. XXVII. apud Mallet, vid. p. 100.

in profundo subsistentes, anguemque ad latus navis attraheret. Horribilius vero spectaculum vidit nemo, quam quum Torus anguem intuitus, hic vero sursum prospectans venenum spiravit. Gigas metu pallescens, viso angue, undisque in cymbam inundantibus, Toroque malleum apprehendente, arrepto cultello, filum Tori juxta interscalmum præcidit. Anguem vero ad profundum redeuntem malleo percussurus erat Torus; Giganti autem, inflicta, ut caderet, alapa, caput amputavit. In terram vero vadavit. Tunc Gang. Magna hæc fuit victoria. Har respondet.

HISTORIA VICESIMA QUINTA *.

De morte Apollinis, atque itinere Mercurii ad infernum.

MAJORIS momenti fuit somnium Apollinis Balderi, de ingruente periculo, quod Asis retulit. Frigga pacem et immunitatem ei adprecata est, ne ei esset nocumento ignis, aut ferrum, aut aqua, aut metallum, aut saxa, aut arbor; nec morbus, neque animalia, avesve venenosique serpentes. Quo facto, hic fuit Apollinis ludus, ut eum in concionis medio stantem, quidam jaculando, quidam cædendo, quidam lapidando, peterent: ei vero nihil nocuit. Quod spectaculum Locomi admodum displicuit. Fensalam ergo adiit Friggam conventurus, assumpta forma anili. Friggæ perconctatæ, quid in conventu agerent; respondet, omnes in Apollinem jacula mittere, sine ulla ejus læsione. Frigga ait, nec arma, neque ligna Apollini esse mortifera. Juramenta enim ab omnibus accepi. Tunc anus: Num omnia juraverunt, se Apollini honorem deferre? Respondet Frigga, arbusculam quandam ad latus occidentale Valhallæ crescere, nomine Mistiltein, visamque sibi nimis teneram, quæ juramento obstringeretur. Muliere disparente, Loco ad Mistiltein abiens, eadem radicitus eruta, forum adiit. Høderus vero in extremitate coronæ substitit, cum cæcus esset. Tunc Loco eum

* FAB. XXVIII. apud Mallet, vid. p. 103.

eum alloquens dixit: Quare tu in Apollinem nihil mutis? Hic respondet: Cum cæcus sim, accedit, quod etiam sim inermis. Loco: Fac tu uti reliqui, eumque adgredere. Ad eum ego te adducam. Mitte in illum hunc baculum. Hæderus assumpto Mistikeine Apollinem transfixit. Et hoc fuit infelicissimum jaculum et inter homines et inter Asas. Jam alter alterum adspicit, omnesque facti atrocitate perterriti fuerunt. Nemo vero vindictam sumere potuit, in asyis nempe. Omnes summo opere lugebant, maxime vero Odinus. Hic sine modo fletus fuit. Tunc Frigga dixit, omnes suos amores demerituro ad infernum esse equitandum Apollinis redimendi causa. Hermannus, Odini filius, profectus fuit Slespnero vectus. Navi Ringhornæ Apollo impositus fuit, quam adduci voluerunt Asæ, cum exstructa pyra. Fieri autem non potuit, antequam advenit Hyrekena, lupis vecta, utens serpentibus pro habenis. Quatuor Odinus Pugiles, qui furore corripi solerent, equos custodire jussit. Hi autem habenas moderare non valuerunt. Illa navem protraxit, primoque attracta ignis fumavit ex lignis subjectis. Toro autem eandem percutere volentibus obstitere reliqui Asæ. Fumus jam Apollinis pyræ impositum fuit, quo cognito, Nanna, Nesi filia, dolore crepuit. Torus rogam Miolnerò consecravit, Nannumque Liten pedibus pyræ admovit. Hic aderant omnes Asæ. Frejer curru vectus, quem trahebat sus Galborstius, seu Sligrutannius. Hemdallus Gulltoppie vehebatur. Frejæ vero currum trahebant feles ejus. Hic etiam fuerunt Rimtyssi omnes. Odinus rogo annalium Drypnerum injecit, una cum equo et phaleris.

* Hermannus per decem noctes equitando pervenit ad amnem Gialliam, adque pontem, auro ornatum. Hujus custos erat Modguder, quæ dixit: Ante lucem Apollo hic prætervectus, una cum quinque milibus: Tu

Tu vero solus non minorem excitas sonum. Tunc portam inferni advectus fratrem suum conspiciens, quod sibi mandatum fuerit, aperuit. Hæc vero sola erat et unica, conditio, sub qua demitteretur, si res. omnes et animatæ et inanimatæ; una cum Asis, eum deplorarent. Alias in inferno detineretur. Apollo tradidit ei anulum Drypnerum; Nanna vero transmisit cingulum suum Friggæ. Fullæ vero anulum suum. Tunc Hermannus iterum Asgardiam adiens hæc narravit.

Tunc Asæ mandarunt, ut res omnes lacrimis Apollinem ab inferno redimerent. Homines nempe, animalia, terra, et lapides. Arbóres, et omnia metalla, Apollinem deplorarunt, uti sine dubio vidisti, has res lacrimari omnes tempore frigoris et caloris. Ferunt, Asas invenisse giganteam quandam mulierem in saxo quodam, cui nomen Dæka: hac, ut reliqua omnia, jussu ploratu suo Apollinem ab inferno liberare, respondet, *Dækæ plorandum est siccis lacrimis Apollinis funus: Licet fleant viva seu mortua. Retineat infernus quod habet.* Hoc experimentum Loconis fuit.

* Quo cognito, Dii Loconi irati fuerunt. Hic vero in monte quodam habitavit, ejusque domui quatuor fuisse ostia, ut in omnes plagas circumspicere posset. Interdiu vero erat in Eranangeri amnis præcipitio, assumptis salmonis exuviis. Memor fuit, fore, ut Asæ sibi insiderentur. Hinc assumptum lineum in fenestratis colligavit plagas, perinde ac rete est confectum. Tunc Asas advenientes cernit. Odinus eum a Lidascalvia conspiciatus fuit. Loco, reti in ignem projecto, in amnem sese præcipitavit. Kuaser omnium primo ingressus, quippe qui sapientissimus erat, hoc ad piscandum admodum utile judicavit: Et juxta formam cineris adusti rete aliud confecerunt. Ad cataractam euntes, Torus unum finem solus tenuit, reliqui autem Asæ alterum. Loconem vero inter duos lapides delitescentem

casses

* FAB. XXX. apud Mallet, vid. p. 113.

casses prætereunt. Iterum trahentes, adeo rete onerant, ut subtus elabi nequiret. Tunc Loco, rete fugiens, et ad pontum perveniens, reversus rete transilivit, in cataractam reversurus. Asæ, cognito cursu ejus, in duos distribuuntur ordines. Torus vadando rete sequitur, et omnes ad ipsum mare ducunt. Loco vero, cognito periculo præsentissimo, si in mare reverteretur, rete transiliit. Torus autem eum manu apprehendit. Ille vero cum lubricus esset, hujus dextra figi nequivit priusquam ad pinnam caudæ. Quamobrem salmo hac sui parte tenuissimus.

* Loco jam captus atque sine ulla commiseratione in antrum quoddam traductus. Tresque assumptas petras erigentes perforarunt. Loconis etiam filios, Valum nempe et Narium, adduxere, illum transformarunt in lupum. Quo facto Valus Narium dilaceravit. Jam Asæ hujus assumptis visceribus Loconem super tres acuminatas petras colligarunt, quarum una humeris supposita fuit, altera lumbis, tertia vero poplitibus; factaque sunt hæc ligamina ferrea. Skada aspidem super ejus appendit faciem; Siguna vero pelvim veneni stillis exceptis plenam evacuante, venenum in faciem ejus decidit. Hic Loco adeo horret et ringitur, ut terra moveatur. Hic jacebit usque ad Ragnarœk (Deorum tenebras).

* FAB. XXXI. apud Mallet, vid. p. 115.

HISTORIA VICESIMA SEXTA*.

De Fimbulvetur et Ragnaræk.

QUID de Fimbulvetur narrare potes? ait Gang. Har: Tunc ex omnibus cœli plagis nix irruet. Tunc vehemens erit frigus atque ventus. Solis nullus est usus. Hæc hyems constat tribus hyemibus simul, nulla interveniente æstate. Præcedunt autem tres aliæ hyemes, et tunc totum p̄ orbem erunt bella, fraterque alter alterum interficiet, avaritia ductus. Nec patris, nec filii rationem habebunt. interfectores: ita dicitur. *Fratres mutuo conflictentur, seque mutuo necent. Tunc consobrini consanguinitatis obliti erunt. Per-molestum tunc crit in mundo multum adulterium: Ætas barbota; ætas ensea. Clypei secantur. Ætas ventosa; Luporum ætas: Usquedum mundus correat.* Tunc unus alteri non parcat. Lupus solem devorabit, quod hominibus magnum adfert damnum. Tunc alter lupus lunam devorat. Stellæ de cœlo cadunt. Terra tremescit. Montes, et arbores, radicitus evelluntur. Vincula et ligamina rumpuntur. Tunc Feneris lupus solvitur. Tunc æquora in continentem exundant, angue Midgardiano in Jotunheimiam festinante. Tunc navis Naglfara solvitur, quæ fabricata est mortuorum hominum unguibus. Propterea admittendum non est, ut quis unguibus non præcisis moriatur, cum hac ratio-
ne

* FAB. XXXIII, apud Mallet, p. 117.

ne magna suppetitur materia navi Naglfaræ, quam æro confectam optarent et Dii et homines. In hac vero maris exuberantia Naglfara undis innatare incipit. Hujus gubernator est Hrymer. Feneris lupus expanso rictu procedit, inferiore maxilla terram, superiore vero cælum, tangente. Latius adhuc os diduceret, si daretur spatium. Midgardiaë anguis venenum spirat, et super eum cælum diffinditur. Et in hoc fragore Muspellsoni[†] exeunt equis vecti. Primus equitat Surter. Hunc ignis ardens et præcedit et insequitur. Gladius ejus solem splendore imitatur. His vero equitantibus, frangitur Bifroesta. Hi in campum Vigiridem, sequentibus Lupo Fenere, et angue Midgardiaë vehuntur. Hic adest Loco, comite Hrymero. Loconem omnes genii infernales comitantur. Muspellsonii suum proprium ducunt agmen, admodum corruscans. Campus Vigiridis est centum gradus quaquaversum. Heimdaler cornu Giallinum vehementissime inflat, Deos excitaturus omnes, ad judicium convocandos. Odinus equitat ad fontem Minois*, hunc consulturus. Tunc Fraxinus Ygdrasil tremescit; nec ulla res, sive in cælo, sive in terra, jam timoris est expers. Asæ armantur, in campum prodituri, una cum Monheroibus universis. Odinus omnium primus vehitur, capite aurea casside conspicuo, lupo Feneri obviaturus. Torus cum angue Midgardiano pugnat. Frejerus cum Surtio conflictatus cadit, optimo destitutus gladio. Canis Garmer, ad Gniparam lucum alligatus, jam solvitur, cumque Tyro congregitur, amboque cadunt. Torus anguem Midgardiaë occidens, novem saltem gressus venenum serpentinum præteriens, cadit. Odinum lupus devorat, et hæc est mors illius. Tunc Vidarus accurrens, altero pede inferiorem bestiaë premit maxillam. Huic ille est calceus, qui per longum temporis intervallum confectus fuit, collectis particulis ex calceis, pedicis et calcaneo, aptandis.

Hæc

* Forlan, ' Frontem Minois.' - *Isl. Minis-brunn.*

Hæ ergo particulæ abjiciendæ sunt, si Asis consulendum voluerimus. Altera manu superiorem lupi maxillam apprehendens tantopere os lûpi dilatât, ut lupus moriatur. Loco et Heimdaler mutuo certamine occumbunt. Tunc Surtius ignem toti injicit terræ, totum exurens mundum, uti his testatur Sybilla [Voluspa]: *Altum inflat Heimdaler cornu sublevatum: Loquitur Odinus cum capite Mimis: Concutitur Ygdrasil Fraxinus erecta, Personat frugifera arbor. Asæ foro celebrando occupantur. Quid apud Asas? Quid apud Asinas? Ingemiscunt Nani, ante fores saxeas, montium incolendorum gnari. Nostisne adhuc? nec ne? Sol obscuratur; terra mari immergitur. Cadunt de cœlo splendentès stellæ. Ascendit vapor una cum igne. Dominatur vehemens calor. etiam in ipso cœlo.*

* Gangl, Quid tunc futurum est, exusto cœlo, mortuisque et diis et hominibus omnibus? Har: Quonam in mundo tunc habitabimus? Tunc pergit Tertius Har: Multæ sunt mansiones bonæ; et multæ malæ et miseræ. Optimum diversorium in Gimle cum Surtio; et generosissimus potus suppeditatur in Brimle, seu in ista aula, quæ Sindri vocatur. Ibi habitant boni viri et justi. In Nastrandis magna est aula, verum pessima. Ostium septentrionem versus spectat. Hæc tota serpentibus constructa est; capita vero serpentina per foramina intus pendent, et veneni adeo multum exsibilant, ut magnus hinc evadat amnis, in quo vadandum est perjuris et homicidis, uti hisce perhibetur: *Aulam novi stare, procul a sole, in Næstrandis versus Boream spectant fores. Veneni guttæ stillant per fenestras. Hæc aula facta est ex spinis serpentinis. Hic vadabunt trans rapidos amnes homines perjury, et sicarii. Sed in Hvergelmio est pessima conditio; ibi enim Nidhoggius (Diabolus) excarnificat cadavera mortuorum.* Tunc Gang, Annon adhuc vivent quidam

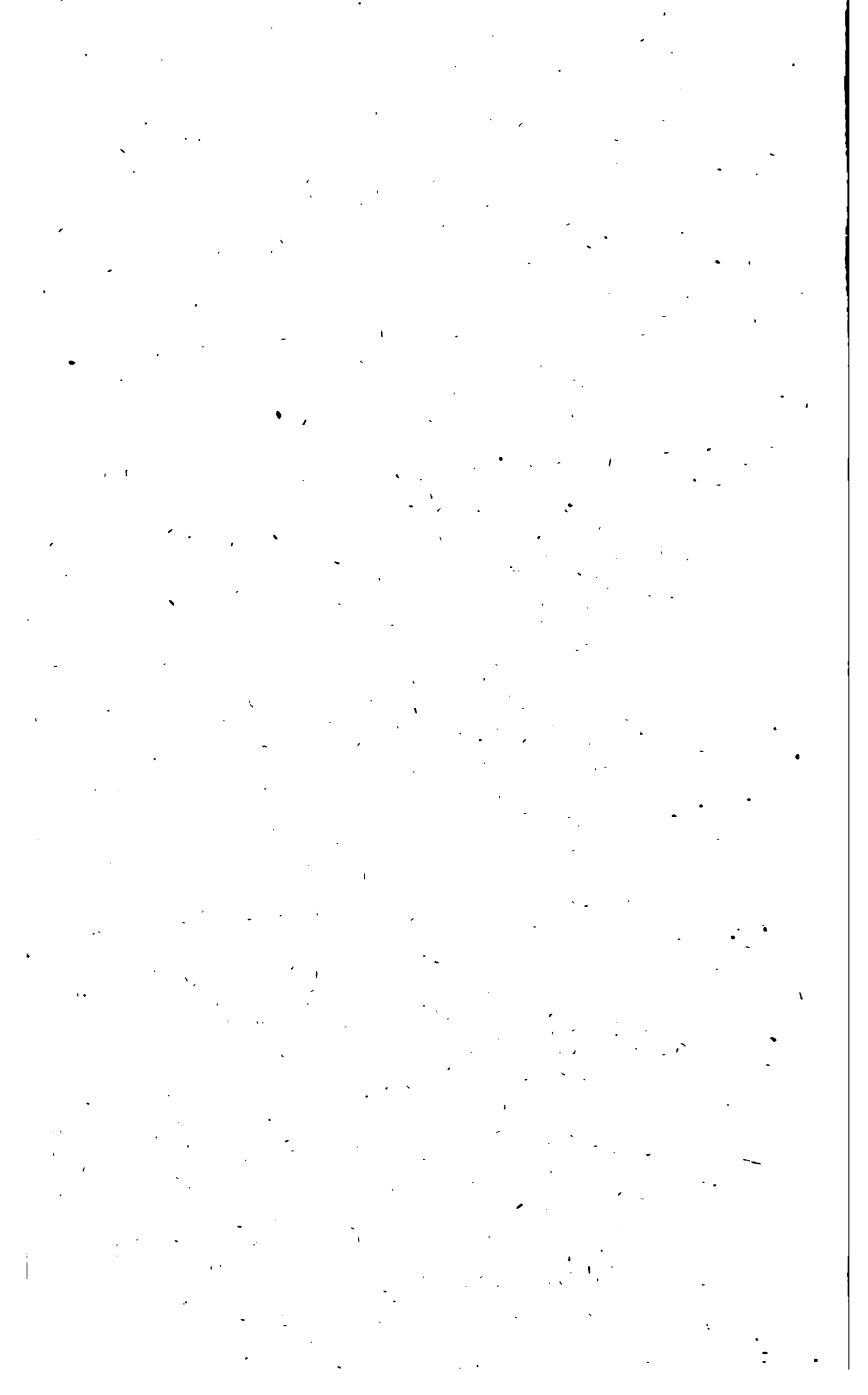
dam Deorum? Respondet Har: Terra ex mari emergit, admodum viridis, et ornata agris, sine satione frugiferis. Vidar et Atlas* vivunt, nec nigra flamma quicquam damni eis intulit. Hi habitabunt in campo Idæ†, ubi antea erat Asgardia. Huc adveniunt Tori filii, Magnus et Modius, (Mannus), habentes Miolnerum. Huc accedunt Apollo‡ et Hauderus ab inferis, sermocinando alter alteri, in memoriam res suas ipsorum gestas revocans. De angue Midgardiae, et lupo Fenere multa commemorant. Tunc aureas, quas Asæ possederant, crepidas ibi in gramine inveniunt; uti hic dicitur: *Vidar et Atlas incolent asyla Deorum, extincta nigra flamma: Mannus et Magnus Miolnerum habebunt, Vignis filii ad iudicium athleticum. Sed in cadavere Minois latent Nymphæ, grassante nigra flamma. Lif et Lifdræser, ibi in carne Ymii sese occultant, et rore matutino nutriuntur per omne ævum. Sol filiam genuit, sibi splendore non cedentem, paterna § calcaturam vestigia. Unicam filiam genuit rubicundissimus ille rex antequam eum Feneris devoraverit, quæ cursura est, mortuis diis, viam maternam, hæc virgo.*

Jam cum Ganglerus hæc audiret narrata, magnus fit strepitus, jamque in planitie quadam constitutus fuit. Asæ vero, cum has narrationes audivissent, antiquorum Asarum nomina sibi tribuerunt, ut, præterlapso magno temporis intervallo, nemo dubitaret hos, qui jam vixissent, Asas pro antiquissimis illis Asis, jam commemoratis, reputare. Unde evenit, ut Auko Tor vocaretur Asa Tor.

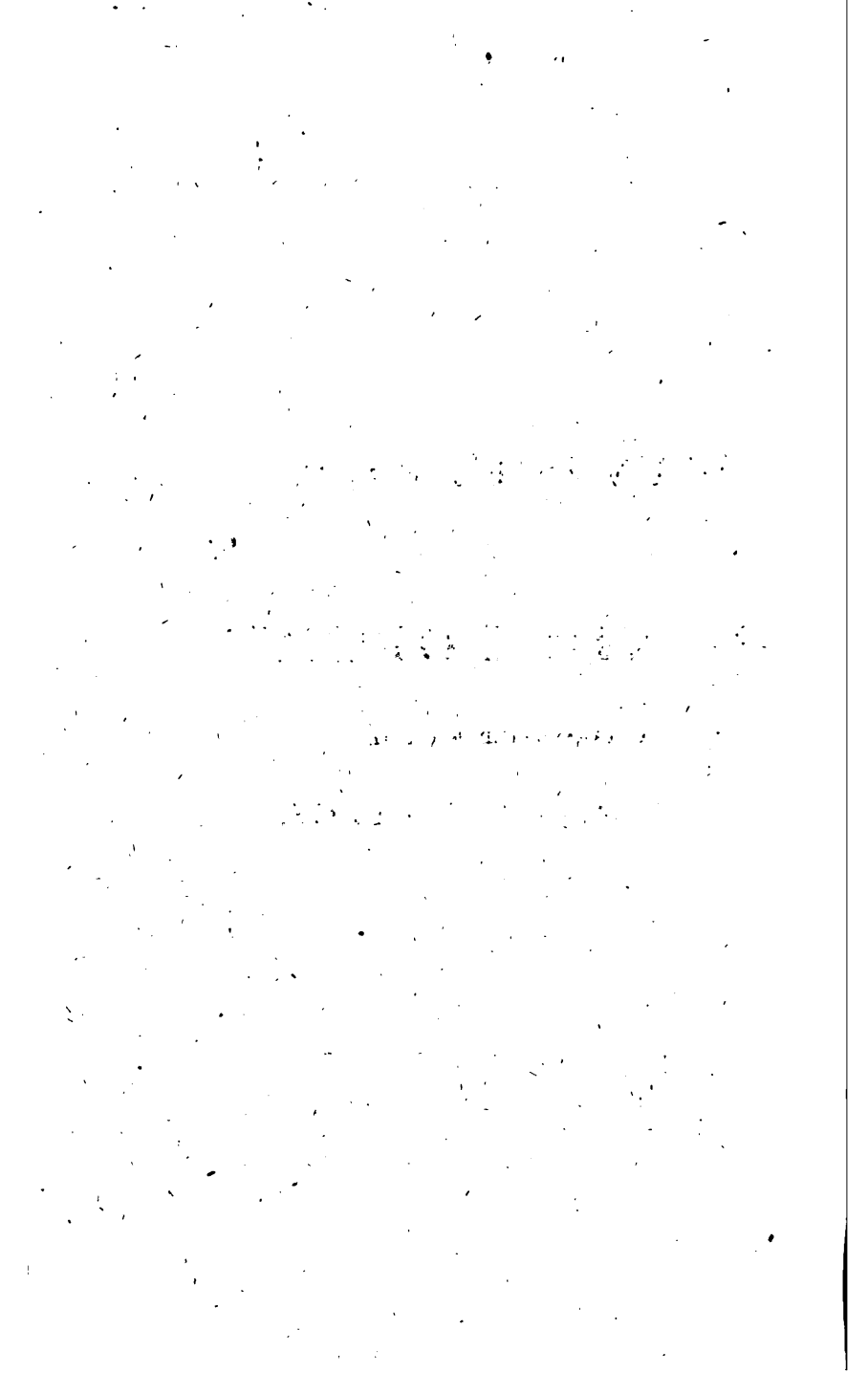
* Isl. *Fali*.† Isl. *Eytha*.‡ Isl. *Ballir*.§ *Potius, 'materna'*.

FINIS AUSCULTATIONIS GYLFII.

FINIS EDDÆ.



FIVE PIECES
OF
RUNIC POETRY,
TRANSLATED FROM THE
ICELANDIC LANGUAGE.



P R E F A C E.

THE ancient inhabitants of the northern parts of Europe are generally known under no other character than that of a hardy and unpolished race, who subdued all the southern nations by dint of courage and of numbers. Their valour, their ferocity, their contempt of death, and passion for liberty, form the outlines of the picture we commonly draw of them : and if we sometimes revere them for that generous plan of government which they every where established, we cannot help lamenting that they raised the fabric upon the ruins of literature and the fine arts.

Yet is there one feature of their character of a more amiable cast ; which, though not so generally known, no less belongs to them : and that is, an amazing fondness for poetry. It will be thought a paradox, that the same people, whose furious ravages destroyed the last poor remains of expiring genius among the Romans, should cherish it with all possible care among

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N n

their

their own countrymen: yet so it was. At least this was the case among the ancient Danes, and from the similarity of their religion, manners, and customs, is equally credible of the other nations of Teutonic race.

The ancient inhabitants of Sweden, Denmark, and Norway, retained their original manners and customs longer than any other of the Gothic tribes, and brought them down nearer to our own times. The remoteness of their situation rendered access to them slow and difficult: nor was it till the tenth and eleventh centuries that Christianity had gained an establishment among them. Hence it is that we are better acquainted with the peculiarities of their character, and have more of their original compositions handed down to us, than of any other of the northern nations.

Of these compositions a great multitude are extant, some of them in print, others preserved in MS. in the libraries of the north. All of them demonstrate that poetry was once held there in the highest estimation. The invention of it was attributed to the Gods, and ranked among the most valuable gifts conferred on mortals. Those that excelled in it were distinguished by the first honours of the state: were constant attendants on their kings, and were often employed on the most important commissions. These bards were called by the significant name of SCALD, a word

word which implies "a smoother or polisher of language *."

The *Language* in which their productions are preserved, and which once prevailed pretty extensively in the north, is commonly called *Icelandic*: Iceland being the place where it was supposed to be spoken in the greatest purity, and where it is to this day in use. The Icelandic is the mother of the modern Swedish and Danish tongues, in like manner as the Anglo-saxon is the parent of our English. Both these mother-tongues are dialects of the ancient Gothic or Teutonic, and of so near affinity, that, in the opinion of the learned, what was spoken in one of them, was without much difficulty understood by those who used the other. Hence it is, that such as study the originals of our own language have constantly found it necessary to call in the assistance of this ancient sister dialect.

The *Characters* in which this language was originally written, were called *Runic*; from an Icelandic word that signifies a *furrow* †. As the materials used for writing in the first rude ages were only wood or stone; the convenience of sculpture required that the

* SKALLD a depilando dicti videntur, quod rudem orationem tanquam evulsis pilis perpoliunt. *Torfae Prefat. ad Orcades.*

The name of *BARD* also [Isl. *Berda*] was not unknown among the Icelandic poets.

† *RVN Sulcus.* Vid. Olaf Wormij Literat. Runica. 1636. 4to. p. 2, 3.

strokes should run chiefly in strait lines ; and the resemblance to plowing suggested the appellation. The word Runic was at first applied to the letters only ; though later writers have extended it to the verses written in them.

A few specimens of these are now offered to the public. It would be as vain to deny, as it is perhaps impolitic to mention, that this attempt is owing to the success of the *Ræe* fragments. It is by no means for the interest of this little work, to have it brought into a comparison with those beautiful pieces, after which it must appear to the greatest disadvantage. And yet, till the Translator of those poems thinks proper to produce his originals, it is impossible to say whether they do not owe their superiority, if not their whole existence, entirely to himself. The Editor of these pieces had no such boundless field for licence. Every poem here produced has been already published, accompanied with a Latin or Swedish version ; by which every deviation would at once be detected. It behoved him therefore to be as exact as possible. Sometimes, indeed, where a sentence was obscure, he hath ventured to drop it, and the asterisks which occur will denote such omissions. Sometimes, for the sake of perspicuity, it was necessary to alter the arrangement of a period ; and sometimes to throw in a few explanatory words ; and even once or twice to substitute a more simple expression, instead of the complex and enigmatic phrase of the original.

For

For the reader must be informed that the productions of the Icelandic poets, though quite original and underived, are far from being so easy and simple as might be expected: on the contrary, no compositions abound with more laboured metaphors, or more studied refinements. A proof that poetry had been cultivated among them for many ages. That daring spirit and vigour of imagination, which distinguished the northern warriors, naturally inclined them to bold and swelling figures: and as their mythology was grown very extensive and complicated, the frequent allusions to it could not but be a great source of obscurity to modern readers. It was the constant study of the northern SCALDS to lift their poetic style as much as possible above that of their prose. So that they had at length formed to themselves, in verse, a kind of new language*, in which every idea was expressed by a peculiar term, never admitted into their ordinary converse. Some of these terms are founded on their mythology, or the fabulous history of their gods: and others on some fancied analogy or resemblance. Thus, if an Icelandic poet had occasion to mention a rainbow, he called it, *The bridge of the gods*; if gold, *The tears of Freya*; if poetry, *The gift of Odin*. The earth was indifferently termed, *Odin's spouse*; *the daughter of night*, or *the vessel that floats on the ages*:

* Called by them, after the manner of the ancient Greeks, (*Asom-maal*) THE LANGUAGE OF THE GODS.

ages: In like manner, a battle was to be styled, *The bath of blood*; *The storm of Odin*; or *the clash of bucklers*: the sea, *The field of pirates*, or *the girdle of the earth*. Ice was not insignificantly named, *The greatest of bridges*: a ship, *The horse of the waves*, &c.

From the following specimens it will be found, that the poetry of the Scalds chiefly displays itself in images of terror. Death and war were their favourite subjects, and in expressions on this head their language is amazingly copious and fruitful. If in the following versions there should be found too frequent a recurrence of synonymous phrases, it is entirely owing to the deficiency of our language, which did not afford a greater variety: for in the original, the same thought is scarcely ever expressed twice in the same words. But though most of the Icelandic poetry that has been printed is of the rougher cast, we are not to suppose that the northern bards never addressed themselves to the softer passions, or that they did not leave behind them many pieces on the gentler subjects of love or friendship. The misfortune has been, that their compositions have fallen into the hands of none but professed antiquarians: and these have only selected such poems for publication, as confirmed some fact in history, or served to throw light on the antiquities of their country.

The

The Editor was in some doubt whether he should subjoin or suppress the originals. But as they lie within little compass, and as the books whence they are extracted are very scarce, he was tempted to add them as vouchers for the authenticity of his version. They have also a further use.—It has been said by some critics *, that the prevalence of rhyme in European poetry was derived from the Latin hymns, invented by the monks in the fourth and fifth centuries: but from the original of EGILL'S ODE it will be seen that the ancient Gothic poets occasionally used rhyme with all the variety and exactness of our nicest moderns, long before their conversion to Christianity; and therefore were not likely to adopt it from the monks, a race of men whom they were either unacquainted with, or held in derision.

Upon the whole, it is hoped that the few pages assigned to the Icelandic originals will not be thought an useless incumbrance by any readers, but it is presumed will be peculiarly acceptable to such curious persons as study the ancient languages of the north. To these gentlemen this small publication is inscribed: One of the most learned and most eminent among them, has honoured it so far, as to compare the versions every where with the originals. But this was a small exertion of that extensive skill in languages, which the public has seen displayed with so much advantage in the

the fine editions of JUNIUS'S ETYMOLOGICON, and the GOTHIC GOSPELS.—That the study of ancient northern literature hath its important uses, has been often evinced by able writers * : and that it is not dry or unamusive, this little work it is hoped will demonstrate. Its aim at least is to shew, that if those kind of studies are not always employed on works of taste or classic elegance, they serve at least to unlock the treasures of native genius ; they present us with frequent sallies of bold imagination, and constantly afford matter for philosophical reflection, by showing the workings of the human mind in its almost original state of nature.

* See Dr HICKES'S *Dissertatio Epistolaria*, &c.

(I.)

THE

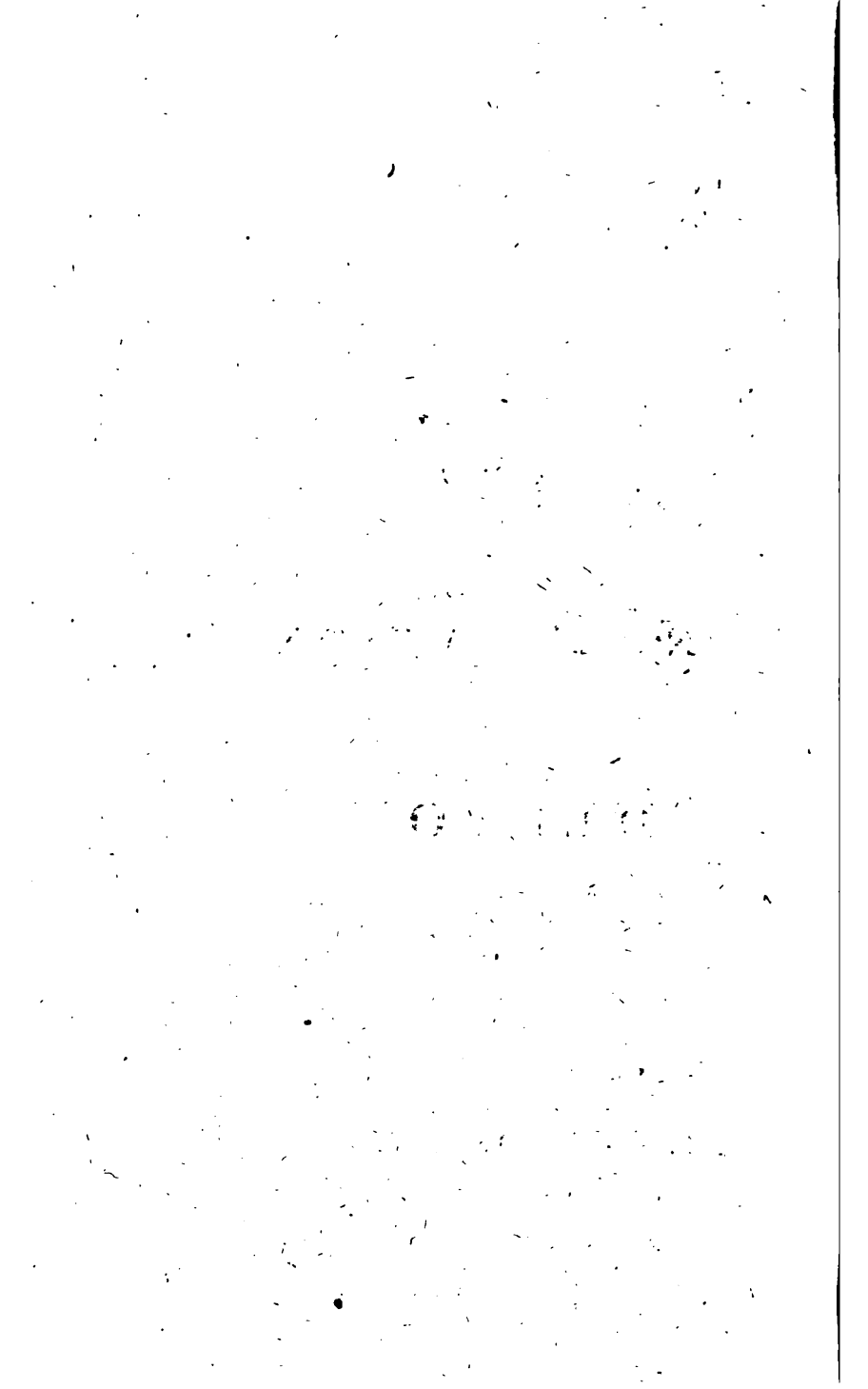
INCANTATION

OF

HERVOR.

VOL. II.

O o



INTRODUCTION.

ANDGRYM, the grandfather of Hervor, was prince of a part of Sweden, now in the province of Smaland: He forcibly carried away out of Russia, Eyvor, the daughter of Suafurlama, by whom he had twelve sons, four whereof were Hervardur, Hiorvardur, Hrani, and Angantyr, the father of Hervor. These twelve brethren, according to the usual practice of those times, followed piracy. In one of their expeditions they landed in the territories of Hialmar king of Thulemark, where a fierce battle ensuing they all lost their lives. Angantyr fell the last of his brethren, having first with his own hand killed their adversary Hialmar. They were buried in the field of battle, together with their arms: and it is at their tombs that Hervor, the daughter of Angantyr, who had taken a voyage thither on purpose, makes the following invocation.

N.B. This Piece is published from the translation of Dr Hickee, with some considerable emendations: See his *Thesaurus Antiq. Literaturæ Septentrion.* Tom. 1. p. 193.

The

The *Hervarer Saga*, whence this poem is extracted, is an old Icelandic history*, the author and date of which are unknown: but it is believed, in general, to be of very great antiquity. It records the achievements of Hervor, a celebrated northern heroine, as also the exploits of her ancestors and descendants in Sweden and other northern countries. It was printed in a thin folio vol. at Upsal, in 1672, with a Swedish version and Latin notes by Olaus Verelius: and contains many other pieces of Runic poetry.

* *Saga*, in the Icelandic language, signifies a History, &c.

To prevent as much as possible the interruption of notes, it was thought proper to premise a few miscellaneous observations.

I.

THE northern nations held their Runic verses in such reverence, that they believed them sufficient (provided they were pronounced with great emotion of mind) to raise the ghosts of the departed; and that without other magical rites, especially if the party had worked himself up into a firm persuasion that it would happen according to his desires.—Hervor therefore, in the first stanza or strophe, calls upon her father to awake and deliver to her his sword.—This not succeeding, in the next place, she adjures him and his brethren by all their arms, THE SHIELD, &c.—Being still unanswered, she wonders that her father and uncles should be so mouldered to dust, as that nothing of them should remain, and adds, as it were by way of imprecation, SO MAY YOU ALL BE, &c. a form of conjuring not peculiar to this poem; Olaf Verelius quotes a like passage from another ancient piece, to the following effect.

Alla quelie eitur ver
 Innan rífa, oc vesta bal:
 Nema suerdid selier míc
 Samit rauda jotna mal.

" May the poison of serpents and noxious flames torment you all
 " within your ribs, unless you deliver me the sword adorned with
 " gold."

Vid. Hero. Saga, p. 100, &c.

II.

By *Duergar*, or DWARFS, the ancient Scandinavians did not understand human creatures defective in size or stature, but a distinct race of beings, a kind of lesser demons, who inhabited the rocks and mountains, and were remarkably expert at forging weapons, that were proof against all force or fraud.—They meant by *dwarfs*, much the same as we do by *fairies*.

Olaus Ver. ad Her. Sag. p. 44, 45.

Hickes Thes. Tom. 2. p. 311.

III.

As to what is said in the second stanza, of their being buried *under the roots of trees*, it may be observed, that the northern nations, in the first ages, usually burnt their dead; afterwards they buried them under a *barrow*, or hillock of earth, &c. but no author mentions the roots of trees as chosen particularly for the place of interment. There is, indeed, one instance
of

of this to be found in a fragment of an ancient Runic poem, preserved in the history of Snorro Sturléson, but it seems to be attended with circumstances too particular to prove the generality of the practice *.

—Bith ofur capp,
Austur konga,
Sigars io,
Er cypar Yngva,
Menglaututh
Bith meith reitho.

Oc narcithur
A nesc druther,
Binga meithur,
Thar er vikur deilir:
Thar er Fiolkunnur,
Um fylkis hror,
Steine merktur,
Straumeyiar nes.

Snorro Sturl. Hist. p. 28.

“ —The eastern kings contended together with vehement rage, when the sons of Yngvon hanged the generous king on a tree.

“ And

* Olav Wormius, in his *Monumenta Danorum*, seems to clear up this difficulty. This accurate writer observes, that it was the general practice with the ancient Danes to bury their dead in open plains, under hillocks of earth, which they frequently also surrounded with circles of large stones; yet acknowledges, that instead of stones these barrows, or tumuli, are sometimes found incircled with large trees, disposed with great exactness; and that these are supposed to be the sepulchres of kings.—“ *Interim dissimulare non possum, colles et tumulos ejusmodi etiam in planis reperiri, grandibus undique in coronam cinctos arboribus, fagus, quercubus, aliisque lapidum vices sustinentibus, studio et arte eleganter dispositis: in quibus regum humata esse cadavera credunt.*”

Mon. Dan. Hafn. 1643. folio. p. 38.

" And there, on a promontory, is that ancient tree, on which the dead body was suspended: where the promontory *Strandmyrnes* divides the bay; there, I say, exposed to the winds, stands that most noted tree, remarkable for the tomb and monument * of the king."

Snerro Sturl. Hist. Reg. Sept. fol. p. 28.

IV.

The northern nations believed that the tombs of their heroes emitted a kind of lambent flame, which was always visible in the night, and served to guard the ashes of the dead. They called it *Hauga Elldr*, or **THE SEPULCHRAL FIRE**. It was supposed more particularly to surround such tombs as contained hidden treasures."

Barthol. de Contempt. a Dan. Mort. p. 275.

V.

Most of the proper names in the ancient northern languages were significant. Thus *Angantyr* signifies, One who bravely does his duty. *Hervardur*, A preserver of the army. *Hiorvardur*, A keeper of the sword, &c.

Vid. Ol. Verel. ad Heru. Saga, p. 49.

* Or rather *Barrow*, Lat. *Tumulus*.

THE
I N C A N T A T I O N
OF
H E R V O R *.

HERVOR.

AWAKE, Angantyr; Hervor,
the only daughter of thee and
Suafu, doth awaken thee. Give
me, out of the tomb, the hardened
sword, which the dwarfs made for
Suafurlama.

Hervardur, Hiorvardur, Hrani,
and Angantyr; with helmet and
coat of mail, and a sharp sword;
with shield, and accoutrements
and bloody spear, I wake you all
under the roots of trees.

Are the sons of Andgrym, who
delighted in mischief, now be-

HERVOR.

VAKADNU, Angantyr,
Vekur thig Hervor
Einka dotter
Yckar Suafu :
Sel thu mer ur hauge
Hardan makir,
Than er Suafurlama
Slogu dverggar.

Hervardur, Hiorvardur,
Hrani oc Angantyr,
Vek eg ijd'r alla
Vidar under rotum,
Med hialmi oc briniu,
Oc huossu suerdi,
Rannid oc reida,
Oc rodnum geiri.

Ero miog vordner
Andgryms syner

* Vid. Hervarer Saga, Olaf Verelli. Upsal, 1672. fol. p. 51.

come dust and ashes? Can none of Eyvör's sons now speak with me out of the habitations of the dead? Hervardur, Hiorvardur!

Mein-giarnar ad
Molldar auka!
Ad eingi gior sona
Eyvör vid mig mæla
Ur munar heimi!
Hervardur, Hiorvardur.

So may you all be, within your ribs, as a thing that is hanged up to putrefy among insects, unless you deliver me the sword, which the dwarfs made, * * * and the glorious belt.

Suo sie ijdur aullum
lannan rifia
Sem er i maura
Mornid hangi,
Nema suerd selier,
Thad er slogu duergar
Samyra draugum;
Dyrt um fetla.

[Here the tomb opens, the inside of which appears all on fire, and the following words are sung out of the tomb.]

[I thui bili opndust haugar, oc var alt ad sia sem logi eirn, oc tha var thetta quedid i hauge Angantyr:]

ANGANTYR.

Daughter Hervor, full of spells to raise the dead, why doest thou call so? Wilt thou run on to thy own mischief? Thou art mad and out of thy senses, who art desperately resolved to waken dead men.

ANGANTYR.

Hervor dotter
Huij kallar suo,
Full feikiustafa,
Fer thu ad illu?
Od ertu ordin
Oc orvita
Vill-higgiandi
Vekia dauda menn.

I was not buried either by father or other friends: two which lived after me got Tírfing; one of whom is now possessor thereof*.

Grofu mig ey fader
Nie frændur adrer.—
Their haufdu Tírfing
Tucir er lifdu,
Vard tho eigandi
Einn af sijdan.

* This is said merely to make her desist from her purpose; as foreseeing it will prove fatal to her posterity.

Tírfing is the name of the sword. The etymology of this word is not known.

HERVOR.

Thou dost not tell the truth. So
let Odin preserve thee safe in the
tomb, as thou hast not Tírfing by
thee. Art thou unwilling, An-
gantlyr, to give an inheritance to
thy only child ?

HERVOR.

Satt mæler thu ecki.
So lati As thig
Heilan i haugi
Sem thu hafir eigi
Tírfing med thier.
Trauttes thier ad veita
Arf Angantlyr
Einka barne.

ANGANTYR.

I will tell thee, Hervor, what
will come to pass: this Tírfing
will, if thou dost believe me, de-
stroy almost all thy offspring.
Thou shalt have a son, who af-
terwards must possess Tírfing, and
many think he will be called Hei-
drek by the people.

ANGANTYR.

Seiges þu thier, Hervor
Thad vera mun,
Sa mun Tírfingur
(Ef þu trúa mættir)
Ætt thinni nær
Allre spilla.
Muntu son gieta,
Thann síðar mun
Tírfing hafa,
Oc trúa mærgar
Hann munu Heidrek
Heita lyder.

HERVOR.

I do by enchantments make that
the dead shall never enjoy rest, un-
less Angantlyr deliver me Tírfing,
that cleaveth shields, and killed
Hialmar.

HERVOR.

Eg of-kingi
So virda dauda
Ad thier tholed
Alldrey kyrrer,
Nema Angantlyr
Sellic mier Tírfing,
Hlyfum hættaþ,
Hialmars bana.

ANGANTYR.

Young maid, I say, thou art of
manlike courage, who dost rove

ANGANTYR.

Mær quæd eg unga
Monnum líka,



about by night to tombs, with spear engraven with magic spells *,
 with helmet and coat of mail, before the door of our hall.

Er um hauga
 Huarlar á netum,
 Ofrofnar geiri
 Mod getta malum,
 Hialm oc brisinn
 Fyre hallar dyn.

HERVOR.

I took thee for a brave man, before I found out your hall: Give me, out of the tomb, the workmanship of the dwarfs, which hateth all coats of mail. It is not good for thee to hide it.

HERVOR.

Mader thotter thu
 Menakur tilforna
 Adur eg sali
 Ydra tok kannar:
 Sel thu micr ur haugi
 Than er hatar brinju
 Duerga smidi:
 Duger thier ey ad leina.

ANGANTYR.

The death of Hialmar lies under my shoulders: it is all wrapt up in fire: I know no maid, in any country, that dares take this sword in hand.

ANGANTYR.

Liggur micr under bardum
 Hialmars bani,
 Allur er han utan
 Elldi suepinn.
 Mey veit eg aungva
 Molld á huorge
 Er than hior thori
 Hond i nema.

HERVOR.

I shall keep and take in my hand the sharp sword, if I may obtain it. I do not think that fire will burn, which plays about the sight of deceased men.

HERVOR.

Eg mun hirda
 Oc i haund nema
 Huassan mæki
 Ef eg hafa gnædi.
 Hygg eg eige
 Elld brenna than
 Er framlidnum firdum
 Leikur uin sioner.

* It was usual with the northern warriors to inscribe Runic characters on their weapons, to prevent their being dalled or blunted by incantment, as also to give them a keenness and strength which nothing could resist. *Ol. Peril.* p. 101.

ANGANTYR.

O conceited Hervor, thou art
mad : rather than thou, in a mo-
ment, shouldest fall into the fire, I
will give thee the sword out of
the tomb, young maid, and not
hide it from thee.

ANGANTYR.

Heimsk er tu Hervor
Flugar eigandi,
Er thu ad augum
I elld hrapar,
Helldur vil eg suerd thier
Selia ur haugi,
Mær en unga,
Mun eg thig ey leina.

[Here the sword was delivered to Hervor out of the tomb, who proceeds thus.] [Tha var suerd i hendi Hervorar, oc quad hon :]

HERVOR.

Thou didst well, thou offspring
of heroes, that thou didst send me
the sword out of the tomb ; I am
now better pleased, O prince, to
have it, than if I had gotten all
Norway.

HERVOR.

Vel giorder thu
Vikings nidur
Er thu sender mier
Suerd ur hãugi :
Betur thikiamet nu
Badlungur hafa
Enn eg Noreyge
Næde allre.

ANGANTYR.

False woman, thou dost not un-
derstand that thou speakest fool-
ishly of that in which thou dost
rejoice : for Tírfing shall, if thou
dost believe me, maid, destroy all
thy offspring.

ANGANTYR.

Veistu ey ad
Uppsöl ertu
Mala, flarad kona
Thui thu fagna ekalt.
Sa mun Tírfingur
(Ef thu trua nædur.)
Ætt thinni mær
Alki spilla.

HEAVEN.

I must go to my seamen. Hæc
I have no mind to stay longer.

HERVOR.

Eg mun ganga
Til gíalfur-manna ;

Little do I care, O royal ancestor, Hier mun ey mæ
about what my sons may hereafter I hug godum.
quarrel.

Litt rœke eg thad
Lofdunga vinur
Huad syner minar
Sijdan deila.

ANGANTYR.

Take and keep Hialmar's bane,
which thou shalt long have and
enjoy: touch but the edges of it,
there is poison in them both: it is
a most cruel devourer of men.

ANGANTYR.

Thu skalt eiga
Oc unna leingi;
Hafdu ad huldu
Hialmars bana,
Taktu ad eggium,
Eitur er i badum,
Sa er man's matadur
Miklum verri.

HERVÖR.

I shall keep, and take in hand,
the sharp sword, which thou hast
let me have: I do not fear, O slain
father, about what my sons may
hereafter quarrel.

HERVÖR.

Eg mun hirda
Oc i haund nema
Huassan mæki
Er mig hafa latid:
Ugge eg eye thad,
Ulfa greinir,
Huad syner minar
Sijdan telia.

ANGANTYR.

Farewel, daughter: I do quick-
ly give thee twelve men's death:
if thou canst believe with might
and courage: even all the goods
which Andgrym's sons left behind
them.

ANGANTYR.

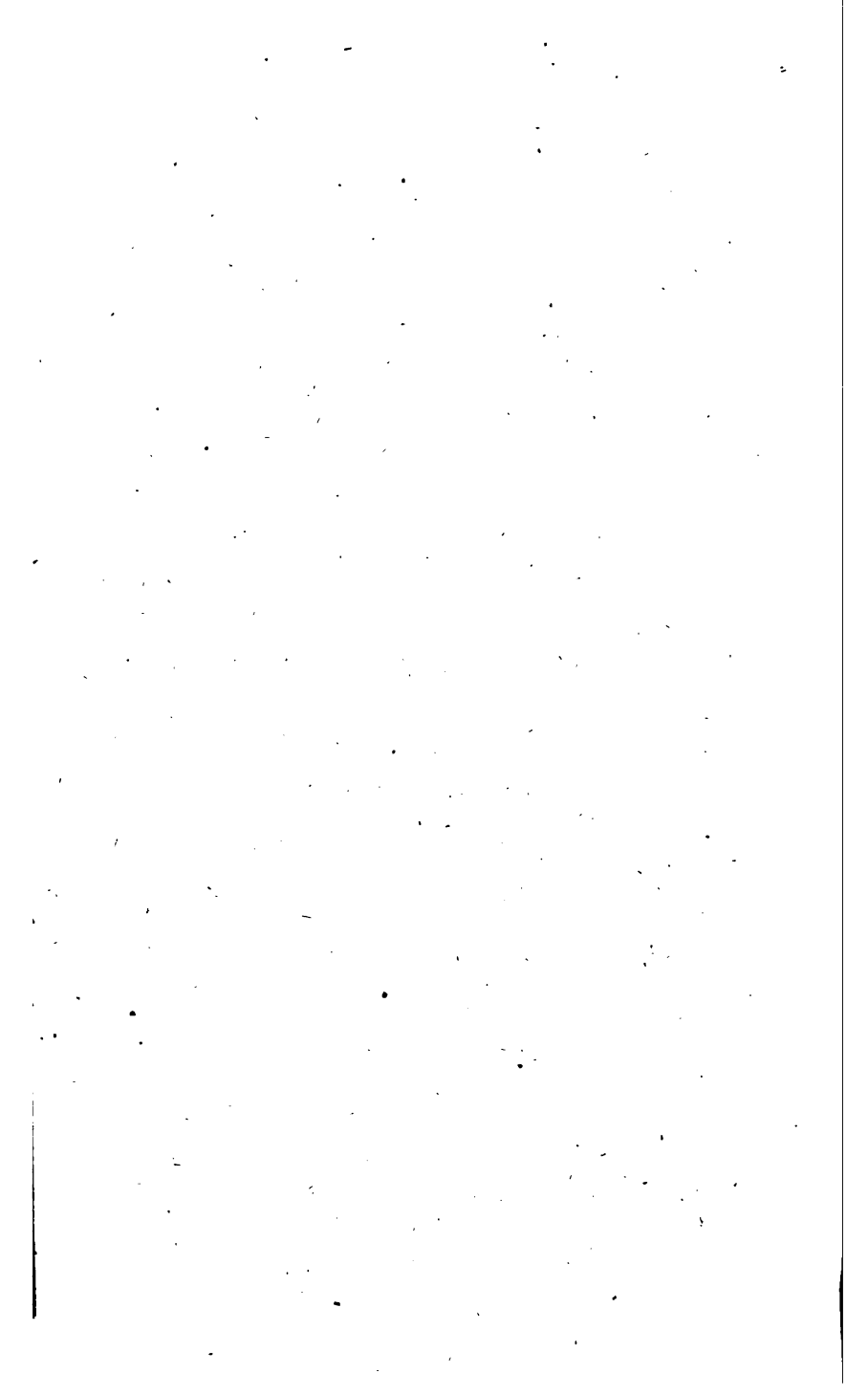
Far vel dotter,
Flíott gief eg thiær
Tolf manna fior,
Ef thu trua nædir,
Afi oc elliom,
Alt hid goda
Er syner Angryms
Epter leifdu.

HERVOR.

Dwell all of you safe in the
tomb. I must be gone, and has-
ten hence; for I seem to be in the
midst of a place where fire burn-
eth round about me.

HERVOR.

Bui thier aller,
Burt mun eg skiotla,
Heiler i hauge,
Hiedan fyser mig.
Helst thottunst eg
Heima i mille
Er mig umhuerfis
Elldar brunnu.



(II.)

THE

D Y I N G O D E

OF

REGNER LODBROG.

INTRODUCTION.

KING Regner Lodbrog was a celebrated Poet, Warrior, and (what was the same thing in those ages) Pirate; who reigned in Denmark about the beginning of the ninth century. After many warlike expeditions by sea and land, he at length met with bad fortune. He was taken in battle by his adversary Ella king of Northumberland. War, in those rude ages, was carried on with the same inhumanity, as it is now among the savages of North-America: their prisoners were only reserved to be put to death with torture. Regner was accordingly thrown into a dungeon, to be stung to death by serpents. While he was dying, he composed

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this song, wherein he records all the valiant achievements of his life, and threatens Ella with vengeance; which history informs us was afterwards executed by the sons of Regner.

It is, after all, conjectured, that Regner himself only composed a few stanzas of this poem, and that the rest were added by his *Søahl*, or poet-laureat, whose business it was to add to the solemnities of his funeral by singing some poem in his praise.

L'Edda, par Chev. Mallet, p. 150.

This piece is translated from the Icelandic original published by Olaus Wormius in his *Literatura Runica, Hafniæ. 4to. 1631.—Ibidem, 2 Edit. Fol, 1651.*

N.B. Thora, mentioned in the first stanza, was daughter of some little Gothic prince, whose palace was infested by a large serpent; he offered his daughter in marriage to any one that would kill the monster and set her free. Regner accomplished the achievement, and acquired the name of *Lod-brog*, which signifies ROUGH, or HAIRY BREECHES, because he clothed himself all over in rough, or hairy skins¹²¹ before he made the attack. [*Vide Saxon Gram. p. 152, 153.*]—This is the poetical account of this adventure: but history informs us that Thora was kept prisoner by one of her father's vassals, whose name was Orme, or
SERPENT,

SERPENT, and that it was from this man that Regner delivered her, clad, in the aforesaid shaggy armour. But he himself chooses to commemorate it in the most poetical manner."

*Vide Chev. Mallet Introd. à l'Hist. de
Danemarq. pag. 201.*

THE DYING ODE, &c.

BIARKAMAL
SEM ORTE REGNAR LOD-
BRÖG.

WE fought with swords: * * *	HIUGGUM vier med hiorve
when in Gothland I slew an enor-	Hitt var ægi fyrer longu
mous serpent: my reward was	Er a Gaultande geinkum
the beauteous Thora. Thence I	At graf vitina morde
was deemed a man: they called	Tha feinkum vier Thoru
me Lodbrog from that slaughter.	Thadan heitu snig firdar
* * * I thrust the monster through	Er lingaulum lagdag
with my spear, with the steel pro-	Lodbrok ad thui vige
ductive of splendid rewards.	Stak eg a storear lykin
	Stale biartra mala.

We fought with swords: I was	Hiuggum vier med hiorve
very young, when towards the	Helldur var ek ungur er feinkum
East, in the straits of Eirar, we	Austur i Eirar Sunde
gained rivers of blood† for the	Ungarm frekum varge
ravenous wolf; ample food for the	Og fatgulum fugle
yellow-footed fowl. There the	Fengum vier thar er sungu

* Vide Literatur. Runic. Oldi Wordin. Hafniae 1636. 4to. p. 197.

† Literally " Rivers of wounds." By the yellow-footed fowl is meant the eagle

hard iron sung upon the lofty helmets. The whole ocean was one wound. The raven waded in the blood of the slain.

Vid haseymda hialma
Hard iarn mikils verdar
Allur var aegar solliam
Od rafa i valblode.

We fought with swords: we lifted high our lances, when I had numbered twenty years, and every where acquired great renown. We conquered eight barons at the mouth of the Danube. We procured ample entertainment for the eagle in that slaughter. Bloody sweat fall in the ocean of wounds. A host of men there lost their lives.

Hiuggum vier med hiorve
Hatt barum tha geira
Er tuituger toldunst
Og tyr rudum vyda
Unnum atta Jarla
Austur fyrer Thinu minne
Kera feigum tha gnoka
Oisting ad thui vike
Sueiti fiell i sollium
Sae tynde lid acfe.

We fought with swords: we enjoyed the fight, when we sent the inhabitants of Helsing to the habitations of the Gods*. We sailed up the Vistula. Then the sword acquired spoils: the whole ocean was one wound: the earth grew red with reeking gore: the sword grinned at the coats of mail: the sword cleft the shields asunder.

Hiuggum vier med hiorve
Hiedins kuonar vard andit
Tha er Helsingin heimtum
Til heimsala Odins
Lokdum uppi ivu
Oddur naade tha byta
All var unda gialfre
Asuur rodin heitu
Grenada brander i brynu
Bensalkdur klufu skyldi.

We fought with swords: I well remember that no one fled that day in the battle before in the ships. Herauder fell. There does not a fairer warrior divide the ocean with his vesels. * * * This prince

Hiuggum vier med hiorve
Hygg ek onguan tha flyde
Adur a hemlis hexum
Herauder i styr felle
Klyfur ei aegis aunderum
Allur Jarlin faegre

* Literally, "to the hall of Odin."

ever brought to the battle a gallant heart.

Lunda voll til loegfis
A langakipum sydan
Sa bar siklungur vida
Snart fram i styr hiarta.

We fought with swords: the army cast away their shields. Then flew the spear to the breasts of the warriors. The sword in the fight cut the very rocks: the shield was all besmeared with blood, before king Rafn fell, our foe. The warm sweat ran down from the heads on the coats of mail.

Hiuggum vier med hiorve
Her kastade skialldum
Tha er hraegagare rende
Reistur ad gunna briostum
Beit i Skarfua skerium
Shaeribildur at hialdri
Rodinn var randar mane
Adur Rafn kongur felle
Dreif ur holda hausum
Heitum a brynniur sueite.

We fought with swords, before the isles of Indir. We gave ample prey for the ravens to rend in pieces: a banquet for the wild beasts that feed on flesh. At that time all were valiant: it were difficult to single out any one. At the rising of the sun, I saw the lances pierce: the bows darted the arrows from them.

Hiuggum vier med hiorve
Haft gatu tha rafnar
Fyrir In yndiris eium
Aerna braad ad slyta
Fengum falu hestum
Fullann verd ad sinne
Illt var eins ad geta
I uppruna solar
Strenghaumlur sa eg stinga
Stak almur af sier maalme.

We fought with swords: loud was the din* of arms, before king Eistin fell in the field. Thence, enriched with golden spoils, we marched to fight in the land of Vals. There the sword cut the painted shields†. In the meeting

Hiuggum vier med hiorve
Hett greniudu hrottar
Adur a Ullar akre
Eisteinn kongur felle
Geingum gulli faedur
Grandur vals ad braundum
Hraekindil sneid randa

* *Din* is the word in the Icelandic original.

Dinn greniudu hrottam.

† Literally, "the paintings of the shields."

of helmets, the blood ran from the
wounds: it ran down from the
cloven skulls of men.

Ritur ad hialma mote
Snira virtur ur sarum
Sueif of siarna kleifa.

We fought with swords before
Boring-helmi. We held bloody
shields: we stained our spears.
Showers of arrows brake the shield
in pieces. The bow sent forth the
glittering steel. Volnir fell in the
conflict, than whom there was not
a greater king. Wide on the shores
lay the scattered dead: the wolves
rejoiced over their prey.

Hiuggum vier med hiorve
Hofdum rendur i blode
Tha er benthuera braeddum
Fyrer Borgundar holme
Roggaky slitu rander
Ratt almur af sier malm
Volnir fell at vige
Var at aci kongur meire
Val rak vitt um strandir
Vargur fagnade tafne.

We fought with swords in the
Flemings land: the battle widely
raged before king Freyr fell there-
in. The blue steel, all reeking
with blood, fell at length upon the
golden mail. Many a virgin be-
wailed the slaughter of that morn-
ing. The beasts of prey had am-
ple spoil.

Hiuggum vier med hiorve
Hilddur var synt i vehste
Adur Freyr kongur felle
A Flemingia lande
Nade blaer ad byta
Blode smelttur i gyltann
Hogna-kuff ad hialdre
Flardur bengrefill forðum
Maer griet morgin skaeru
Morg en tafa gast vorgum.

We fought with swords before
Ainglanes. There saw I thou-
sands lie dead in the ships: we
sailed to the battle for six days be-
fore the army fell. There we ce-
lebrated a mass of weapons*. At

Hiuggum vier med hiorve
Hundrudum sa eg liggia
A circis aundrum
Thar Aeinglanes heitir
Sigldum vier til snaeru
Schs daegur adur lid felle

* This is intended for a sneer on the Christian religion, which, though it had not gained any footing in the northern nations when this Ode was written, was not wholly unknown to them. Their piratical expeditions into the southern countries had given them some notion of it, but by no means a favourable one; they considered it as the religion of cowards, because it would have corrected their savage manners.

the rising of the sun Valdiofur fell
before our swords.

Allum odda misœu
Fyrir upruna solar
Vard fyrir vorum sœrdum
Valdiofur i styr hniga.

We fought with swords at Bardafyrda. A shower of blood rained from our weapons. Headlong fell the pallid corpse, a prey for the hawks. The bow gave a twanging sound. The blade sharply bit the coats of mail: it bit the helmet in the fight. The arrow, sharp with poison, and all besprinkled with bloody sweat, ran to the wound.

Hinggum vier med hiorve
Hrunde dogg af sœrdum
Bryn i Bardafyrde
Bleikan na fyrir hauka
Umde almur thar oddar
Allsrit biku skyrtur
Ad slidur lega sennu
Suokis hatte thœfidar
Rœnde almur til unda
Eiturhuas drifium sucita.

We fought with swords before the bay of Hiadning. We held aloft magic shields in the play of battle. Then might you see men who rent shields with their swords. The helmets were shattered in the murmur of the warriors. The pleasure of that day was like having a fair virgin placed beside one in the bed.

Hinggum vier med hiorve
Hieldum blekar tioldum
Hatt ad hildur leike
Fyrir Hiadninga-vage
Sia mættu tha seggir
Er sœrd riftu skioldu
At hraesildur hialdre
Hialm slitted ann gotna
Varat sem blasta brude
I bing hia sœr leggja

We fought with swords in the Northumbrian land. A furious storm descended on the shields: many a lifeless body fell to the earth. It was about the time of the morning when the foe was compelled to fly in the battle. There the sword sharply bit the

Hinggum vier med hiorve
Hard kom hrid a skioldum
Nær fiell nidur till iardar
A Nordhumra-lande
Varat um eina ottu
Olldum thorf at flya
Hildar leik thar er huasser
Hialm-run bitu skiomar

polished helmet. The pleasure of Varat sem unga ekkia
that day was like kissing a young I ondueige kyssit.
widow at the highest seat of the
table.

<p>We fought with swords in the isles of the south. There Her- thiofe proved victorious: there died many of our valiant warriors. In the shower of arms Rogvaldur fell: I lost my son. In the play of arms came the deadly spear: his lofty crest was dyed with gore. The birds of prey bewailed his fall: they lost him that prepared them banquets.</p>	<p>Hiuggum vier med hiorve Herthiofe vard audit I suthur-cium sialfum Sigurs a varum mohnum Vard i rauda regne Raugnvalldur firir hniga Sa kom haestur yfur hanka Harmur ad suerda leike Huast kastade hrister Hialms strenglaugar palme.</p>
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<p>We fought with swords in the Irish plains. The bodies of the warriors lay intermingled. The hawk rejoiced at the play of swords. The Irish king did not act the part of the eagle * *. Great was the conflict of sword and shield. King Marstan was killed in the bay: he was given a prey to the hungry ravens.</p>	<p>Hiuggum vier med hiorve Huor la thuer um anan Gladur vard geira brydur Gaukur at suerda leike Liet ei aurn nie ylge Sa er Irlande styrde Mot vard malms og ritat Marstan kongur fasta Vard i Vedra-firde Valtafn gefit hrafn.</p>
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<p>We fought with swords: the spear resounded: the banners shone * upon the coats of mail. I saw many a warrior fall in the morning: many a hero in the con- tention of arms. Here the sword reached betimes the heart of my son: it was Egill deprived Agnar</p>	<p>Hiuggum vier med hiorve Her margan sa eg falla Morgenstund fyrir macker Mann i odda senniu Syne minum hneit snemima Slidra tharn vid hiarta Eigill liet Agnar raentann Oblaudann hal lyfe</p>
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* Or, more properly, "reflected the sunshine upon the coat of mail."

of life. He was a youth who never knew what it was to fear.

Glumde geyr við Hamdes
Grann sérk blíku merke.

We fought with swords at Skioldunga. We kept our words: we carved out with our weapons a plentiful banquet for the wolves of the sea*. The ships were all besmeared with crimson, as if for many days the maidens had brought and poured forth wine. All rent was the mail in the clash of arms.

Hiuggum vír með hiorve
Háldarða sa eg þryta
Eke smatt fyrir ulfa
Endils níðar brandum
Varat a víkar skeide
Sem vinkonur bære
Hróðin var ægis afne
Ofar í dýn geyra
Skarín var skóglar-kapa
Att Skioldunga hialdre.

We fought with swords when Harold fell. I saw him struggling in the twilight of death; that young chief so proud of his flowing locks†: he who spent his mornings among the young maidens: he who loved to converse with the handsome widows***

Hiuggum vír með hiorve
Harfagrann sa eg rankua
Meiar dreng enn um morgum
Og malvín ekkiu
Varat sem uormar langur
Vinkiors níðrun bære
Os í Ílasunde
Aður Auru kongur fíelle
Bláð mana sa eg bræsta
Brá það fíra lífe.

We fought with swords: we fought three kings in the isle of Lindis. Few had reason to rejoice that day. Many fell into the jaws of the wild beasts. The hawk and the wolf tore the flesh of the dead: they departed glutted with their prey. The blood of the Irish fell plentifully into the ocean during the time of that slaughter.

Hiuggum vír með hiorve
Háðum suerds að morða
Leik a Línðis-eíre
Víd lofdunga þreínna
Faer náðe þúi fakna
Fíell margur í gýnvarge
Haukur sleit hölð með ulfe
Að hann heill þaðann kuaemíst
Íra blóð í æge
Aerít fíell um skíru.

* A poetical name for the fishes of prey.

† He means Harold Harfax, king of Norway.—*Harfax* (synonymous to our Eng. *ish Fairfax*) signifies *Fair-locks*.

We fought with swords at the
 ale of Onlug. The uplifted wea-
 pon bit the shields. The gilded
 lance grazed on the mail. The
 traces of that fight will be seen
 for ages. There kings marched
 up to the play of arms. The
 shores of the sea were stained
 with blood. The lances appeared
 like flying dragons.

Hiuggum vier med hiorve
 Ha suerd bitu skialldum
 Tha er gullrodin glumde
 Geir nid hildar naefre
 Sia man i Onlugs ein
 Um alldur mega sydan
 Thar er at logdis leike
 Lofdungar fram-geingu
 Rodinn var ut fyrir circ
 Ar flugdreke sara.

We fought with swords. Death
 is the happy portion of the brave * ;
 for he stands the foremost against
 the storm of weapons. He who
 flies from danger, often bewails
 his miserable life. Yet how diffi-
 cult is it to rouse up a coward to
 the play of arms? The dastard
 feels no heart in his bosom.

Hiuggum vier med hiorve
 Huad er drengur ad feigre
 Ad hun i odda ele
 Ondurdur latinn uerdi
 Oft syter sa aefe
 Err alldrege neater
 Illt kueda arg ann eggia
 Auru ad suerda leike
 Hugblaudum kþimur huorge
 Hiarte sit ad gague.

We fought with swords. Young
 men should march up to the con-
 flict of arms: man should meet
 man and never give way. In this
 hath always consisted the nobility
 of the warrior. He who aspires
 to the love of his mistress, ought
 to be dauntless in the clash of
 arms.

Hiuggum vier med hiorve
 Hit tel eg iafat ad gange
 At samtoger suerda
 Sueinn i mote einum
 Hrokkve ei thegn fyrir thegne
 Thad var drengs adal leinge
 Ae skal astuinur meia
 Einardur i dyn suerda.

We fought with swords. Now
 I find for certain that we are
 drawn along by fate. Who can

Hiuggum vier med hiorve
 Hitt siunist mier raunar
 At forlogom fylgum

* The northern warriors thought none were intitled to Elisium, but such as died
 in battle, or underwent a violent death.

evade the decrees of destiny? Faar geingur um skop narva
 Could I have thought the conclusion Aige hugdak Ellu
 of my life reserved for Ella; At aldur-lage minu
 when almost expiring I shed torrents of blood? When I launched Tha er eg blod vale braedda
 forth my ships into the deep? Og bord a log keirdag
 When in the Scottish gulphs I Vitt fengum tha varge
 gained large spoils for the wolves? Verð i Skotlands fiordum.

We fought with swords: this Hiuggum vier med hiorve
 fills me still with joy, because I Hit hlaeger mig iafnam
 know a banquet is preparing by Thad Balldur fadur bekke
 the father of the gods. Soon, in Buna veit eg at sumlum
 the splendid hall of Odin, we shall Drellum bora ad bragde
 drink BEER * out of the skulls of Ur piukvidum hausa
 our enemies. A brave man shrinks Syter ei drengur vid dauda
 not at death. I shall utter no re- Dyrs ad Fiolins husum
 pinning words as I approach the Ei kem ek med eidru
 palace of the gods. Ord till Vidris hallar.

We fought with swords. O Hiuggum vier med hiorve
 that the sons of Aslauga † knew; Hier uilldu nu aller
 O that my children knew the sufferings of their father! that Burer Aslaugar brandum
 Bitrum hilde vekkia
 numerous serpents, filled with poison, tear me to pieces! Soon Ef vandlige visse
 Um vidfarar ossar
 would they be here: soon would Hue o-faer ormar
 they wage bitter war with their Eitur follir mig slyta
 swords. I gave a mother to my Modernis fek eg minum
 children, from whom they inherit Maugum suo at hiartum dugar
 a valiant heart.

We fought with swords. Now Hiuggum vier med hiorve
 I touch on my last moments. I Hardla lidur at arfue

* Beer and Mead were the only nectar of the northern nations. Odin alone of all the Gods, was supposed to drink Wine. Vid. Bartholin.

† Aslauga was his second wife, whom he married after the death of Thora.

receive a deadly hurt from the	Grimt stendur grand af nodru
viper. A serpent inhabits the hall	Goinn bigger sal hiarta
of my heart. Soon shall my sons	Vaentum hins ad Vidris
black their swords in the blood of	Vandur i Ellu blode
Elia. They wax red with fury :	Sonum minum mune suella
they burn with rage. Those gal-	Sin móður rodinn verda
lant youths will not rest till they	Ei munu snarper sucinar
have avenged their father.	Sett kyrt vera lata.

We fought with swords. Bat-	Hiuggum vier med hiorve
tles fifty and one have been fought	Hef eg fimtigum sinna
under my banners. From my	Folk orvstur framdar
early youth I learnt to dye my	Fleindings bode og eina
sword in crimson : I never yet	Minst hugde eg manna
could find a king more valiant	At mier vera skyllde
than myself. The gods now in-	Ungur nam eg odd at riada
vite me to them. Death is not to	Annar kongur fremre
be lamented.	Os munu Aesar bida
	Er ei sytande daude.

'Tis with joy I cease. The god-	Fysumst hins at haetta
esses of destiny are come to fetch	Heimbíode mier Dysir
me. Odin hath sent them from	Sema fra Herians hallu
the habitation of the gods. I	Hefur Odinn mier sendar
shall be joyfully received into the	Gladur skaleg Or med Asum
highest seat ; I shall quaff full	I ondvege dreka
goblets among the gods. The	Lifs eru lidnar stunder
hours of my life are past away. I	Laegiande skal eg deia.
die laughing.	

(III.)

THE
R A N S O M
OF
EGILL THE SCALD.

INTRODUCTION.

THE following piece is an illustrious proof of the high reverence in which poets and their art were held among the northern nations. It was composed by Egill, a celebrated *Scald*, or poet, who having received some injury from Eric Blodex, king of Norway, had in revenge killed his son and several of his friends. Being afterwards seized in Iceland by Eric's queen, she sent him after her husband into England, which he had just before invaded, and where he then had gained some footing. Though Egill had so highly exasperated the king, he purchased his pardon by the poem here translated ;

translated ; which, notwithstanding it is all in rhyme, and consists of a great variety of measures ; and though the style is uncommonly figurative, is said to have been pronounced extempore in a full assembly of Erio and his chiefs.

Mallet Introd. a l'Hist. de Dannem. p. 247.

Olaij Worm. Lit. Run. p. 195.

The translation is made from the Icelandic original, published by Olaus Wormius in his *Literatura Runica*, 4to. pag. 227.

N.B. In the following poem ERIC is called THE ENGLISH CHIEF, in compliment to his having gained some footing in the kingdom of Northumberland. He is also intitled THE COMMANDER OF THE FLEET OF SCOTS, from his having auxiliaries of that nation: it was usual for the Scots to join the Danes, &c. in their irruptions into the southern parts of the island.

THE RANSOM, &c.

HOFUDLAUSTI EIGILS SCALLAGRYMS SÖ- NAR ISLANDSK KAPPA.

I. Viisa.

I CAME by sea from the west. I	VESTUR kom eg um ver
bring in my bosom the gift of O-	Enn eg Vidris ber
din. Thus was my passage: I	Munstrindar mar
launched into the ocean in ships	So er mit offar
of Iceland: my mind is deep laden	Dro eg eik a flot
with the songs of the gods.	Vid Isabrot
	Hlod eg maerdar liit
	Minis knarrar skut.

II.

I offer my freight unto the	Bydunst hilmir hlod
king: I owe a poem for my ran-	Nu a eg hrodrar quod
som. I present to the English	Ber eg Odins miod
chief the songs of Odin. Renown	A Eingla beod
is imperfect without songs. My	Lof at viisa vann
lays resound his praise; I intreat	Vyst maere eg dann
his silent attention, while he is the	Hliods bidium hann
subject of my song.	Duiat hrodur of fann.

III.

Listen, O prince, that I may	Hygg viiser at
swell the strain. If I can obtain	Vel somer that
but silence, many men shall know	Hue eg thylia fat
the achievements of the king. O-	Ef eg thogu of-gat

din hath seen where the dead bodies lie.

Flextur madur of-fra
Huad fylker va
Enn vidrer sa
Huar valur um la.

IV.

The clash of arms increased about the edges of the shield. The goddesses of war had required this of him. The king was impetuous: he was distinguished in the tumult: a torrent flowed from his sword: the storm of weapons furiously raged.

Ox hiorva hlom
Vid hlyfar drom
Gudur vox um gram
Gramur sogte fram
Thar heirdist tha
Thant mackira a
Malmhrydar spa
Su er mest of-la.

V.

The web of spears went furiously forward; through the resounding ranks of shields; among the carcasses destined to glad the eagles.

Var at villustadar
Vefur daradar
Of grams gladar
Geir vangs radar
Thars i blode
I brimla mode
Flauster of drunde
Und um glumde.

I. Stef.

The feet of the warriors failed at the discharge of arrows. There Eric acquired deathless renown.

Hnie firda fit
Vid fleinahnit
Ordstyr of-gat
Kirikur at that.

Nu hefir annat Stafhamal.

I.

I shall proceed if the warriors will listen: I have heard of all their glorious renown. The wounds boiled at the king's at-

Fremur mun eg scigia
Ef firdar theikia
Fragum fleira
Til frama theira

ack The swords were broken Aistust under /
 against the azure shields. Vid iofurs funder
 Brustu brander
 Vid blar rander.

II.

The broken harness gave a Hlam hryn sodull
 crash: the helmets flashed out Vid hialmrodull
 fire. Sharp was the sword: it Beit benkreffill
 was a bloody destroyer. I know Thad var blodrefill
 that many warriors fell before the Fra eg ad felle
 springing bow, in the play of Firer fetils svelle
 weapons. Odins eike
 I iarn leike

Annad staf.

Then was there a devouring of Tha var odda-at
 spears, in the clash of arms. There I eggia goat
 Eric acquired deathless renown. Ordyr of-gat
 Birckur at that

Thridia stefnial.

I.

The king dyed his sword in Raud hilmer hior
 crimson; his sword that glutted That var hrafn-agior
 the hungry ravens. The weapon Fleinn hitte fior
 aimed at human life. The bloody Flugu dreyrug spior
 lances flew. The commander of Ol Flags gota
 the Scottish fleet fed fat the birds Tharbiotur skota
 of prey. The sister of Nara Thrad nift Nara
 trampled on the foe: she trampled Nattuerd ara.
 on the evening food of the eagle.

* An Icelandic phrase for death: it alludes to the ancient northern mythology.
 See the Edda, &c.

The beaked lances flew amidst
the edges of the sword. The
weapons accustomed to measure
wounds were imbrued in blood.
The wolf mangled the festering
wounds. Over their prey the ra-
vens tumultuously assembled.

The dreadful inundation over-
whelmed the secure. Eric gave
the dead bodies to the wolves in
the sea *.

Sharp was the flying dart: then
peace was lost. Bent was the
bow; at which the wolf rejoiced.
Broken were the lances. Sharp
were the swords. The bow-
strings bare away the arrows.

The valiant provoker of wars
like play sends the lances from his
hand: he is prodigal of blood. It
is poured forth on all sides. The
song flows from my heart. The
expedition of Eric is celebrated
through the eastern ocean.

Flugu hialldura tranar.
Um hior lanar
Varu blode vanar
Ben-mal-granar
Tha er oddbrekke
Sleit und-freke
Gniide hrafn
O hufudtafne

Thridie stef.
Kom grydar skias
A galfrar lae
Baud ulfur hrac
Eiriku um sac

Fiorda stefiamal.
Belt stinn ho dan
Tha var thior hrar
Var almur dreiginn
Thui vare ulfur feiginn
Brustu broddar
Bitu oddar
Hara hvar
Af bokum orvar.

Varpur broddste
Med baugste
Hiorleik huat
Hann er blodskate
Throst hier sem hvar
Hugat macle og thar
Freitt er austur um mar
Eireks op far

* An Icelandic phrase for fishes of prey.

The king bent his bow: the
stinging arrows fly. Eric gave
the dead bodies to the wolves in
the sea.

It remains that I distinguish
among the warriors the superior
excellence of the king. My song
will flow more rapid. He causes
the goddess of war to watch upon
his prow. He makes his ship to
scate along the rough billows.

The king, who breaks the show-
er of arrows, abounds in wealth.
The shield-rendering warriors re-
sound his praise: the jocund ma-
riners are gladdened with his gold;
precious stones court the hand of
the king.

There was no standing for the
deluge of blood. The drawn bow
twangs; it sends forth the arrow
to meet the sword. The king hath
gained a firm possession in his e-
nemies land. Praise dwells beside
him.

Fiorda stef.

Jofur sueigdr
Hrinn unda br.
Bauð úlfum hrae
Eiríkur um tae
Gimta stefhamal.
Enn mun eg vilja
Fra verium skilia
Skafleik skata
Skal maerd huata
Laetur spot-saka
Um sud fri vaka
Enn skers aka
Skyd geirs braka

Brytur bog huita
Biodur hram thuita
Muna hodd-ofa
Hring bryotar lofa
Gladdist flotnaflot
Vid froda miol
Mioek er hime fol
Haukstrandar mol.

Stodst folk eige
Fírer fior leige
Gall r boge
Ad eggtoqe
Verpur af brondum
Enn Jofur lodum
Helldar Hornklofe
Hann er naestur lofe

Alyktan drapunnar.

I.

The king hath been attentive
to my lays, such as I could pro-
duce. I am happy that I could
obtain a silent hearing. I have
employed my tongue. I have
poured forth from my soul the
songs of Odin in this splendid city.

Jofar eigge at
Huc eg dylia fat
Gott dottunst that
Er eg thagn ofgat
Hraerda eg munne
Af munar grunne
Odins aeg a Jorufaoge

II.

I have published the praises of
the king: I have broke through
the fetters of silence: I have not
feared to speak in the assembly of
warriors. I have poured forth
from my breast the praises of Eric.
They flowed forth that many
might hear them.

Bar eg theingils lof
A thagnar rof
Kan eg maela miof
I mahna siot
Or hlatra ham
Hradur ber eg gram
Sa for that frum
Ad flestur opnam

Nu fylger oskan a efter

May he abound in gold. May
he enrich his subjects. May his
fame be spread abroad. May all
things succeed to the king's de-
sires*.

Niota bauga
Sem brage auga
Yagnia vara
Edur vile tara.

* The last stanza is in the original so highly figurative, and contains such ob-
scure allusions to the northern mythology, that it would only admit of a very loose
paraphrase. That here given, is founded on the notes of Olans Wormius, p. 140.

(IV.)

FUNERAL SONG

OF

HACON.

INTRODUCTION.

HACON, the subject of the following piece, was son of the celebrated Harold Harfax, whose death is recorded in Regner's Ode. He was the great hero of the Norwegians, and the last of their Pagan kings. Hacon was slain about the year 960, in a battle with the Danes, in which eight of his brethren fell before him. Eyvindur, his cousin, a famous scald or poet, who was present at the battle, composed this poem to be sung at his funeral.—What seems to have suggested the plan of the ode; was Hacon's surviving the battle, and

and afterwards dying of his wounds, which were not at first apprehended to be mortal. Although this is not very clear from the history, something of this kind must be understood, to render the poem intelligible.

To save the necessity of many notes, we must remind the reader, that Odin, or Woden, was worshipped in the northern nations as the god of war, and as father of the other gods. Such as died in battle were believed to be received into the habitation of the gods, and there to feast and carouse full goblets of the northern nectar, Ale and Beer; this place, or Elyzium, was called *Valhall*, or the hall of slaughter. To receive an invitation to *Valhall*, or the palace of the gods, meant the same as to receive a death-summons.

The Icelandic original of this poem is preserved in Snorro Sturleson's *Hist. Regum Septentrionalium*, fol. vol. 1. p. 163. The Latin version of Peringskiöld has been chiefly followed, except in some few places, in which the preference was given to that of Bartholin, in his *Causæ de Contempt. a Danis Mortis*, and to the French translation of the Cheval Mallet, in his *L'Edda*, p. 150.

THE FUNERAL SONG, &c.*

HACONARMAL

“Þyrvindur Scalldaspillir orti
quæthi cift um fall Hæonar kongs,
oc sua thar hverso honum var fag-
nat i Vælholl; thar ero kollut
HACONARMAL, oc er thetta
upphaf.”

Snorro Sturles. Hist.

GONDUL and Sægn, the god-
desses of destiny, were sent by O-
din, to chuse, among the kings
one of the race of Yngyon, who
should go dwell with him in the
palace of the gods.

GAUNDUL ok Shogul:

Sendi Gauta-Tyr
At hiosa um kongs,
Hues Yngwa cettar,
Skylldi meth Othni fara,
I walholl at vera.

They found the brother of Bi-
ornio putting on his coat of mail:
that excellent king stood ready un-
der the banner: the enemies fell;
the sword was brandished; the
conflict was begun.

Brothur fundo thar Biornar

I Brinio fara
Kong-hinn kossama,
Konginn und Gaunfara,
Dgupto Dølgar,
Eng Darrathur hristiz
Upp var tha hyldur of hafinn.

The slayer of princes had con-
jured the inhabitants of Hælygg;
he had conjured the inhabitants of
the isles: he went to the battle.

Het a Hælyggi,
Sems a Hæmrhygi,
Jarla Einbani,
For til Orosto.

* V. Snorro Sturleson's Hist. Regum Septentrion. fol. p. 163.

The renowned chief had a gallant
retinue of northern men. The de-
populator of the Danish islands
stood under his helmet.

Gott hafði hinn gaufgi
Geingi Northmanna,
Eythir cythana
Stoth und Ar-hialmi.

The leader of the people had
just before cast aside his armour;
he had put off his coat of mail:
he had thrown them down in the
field, a little before the beginning
of the battle. He was playing
with the sons of renowned men,
when he was called forth to de-
fend his kingdom. The gallant
king stood under his golden hel-
met.

Hrauthz or Herrvathorn,
Hratt a voll Brynio,
Visi verthungar,
Athur til Vigs taki,
Lek with Liothmango,
Skylthi land verja,
Gramur hinn glathveri,
Stoth und Gullhialmi.

Then the sword in the king's
hand cut the coverings of brass,
as easily as if it had been brandish-
ed in water. The javelins clashed
together: the shields were broken:
the arms resounded on the skulls
of men.

Sua beit tha Suerth,
Or Siklings Hendi,
Vathir Vafathar,
Sem i Vatni brigthi,
Brokotho Broththar,
Brotmotho Skilder,
Ghumrotho Glymringar,
I Gotna Hausom.

The arms of Tyr, the arms of
Bauga*, were broke to pieces; so
hard were the helmets of the nor-
thern warriors. They joined bat-
tle in the island Storda. The
kings broke through the shining
fences of shields: they stained
them with human blood.

Tranthhoz Taugur,
Fyrir Tyr ok Bauga,
Hialta Harthfottn,
Hausi Northmanna,
Roma varth i Eyjo,
Rutho Kongar,
Skirar Skiald borgir,
I statna Blöthi.

* Tyr and Bauga were two subordinate gods of war: the expression means no more than the *Martia tela* of Virgil.

The swords waxed hot * in the wounds distilling blood. The long shields inclined themselves over the lives of men. The deluge from the spears ran down the shore of Storda : there on that promontory fell the wounded bodies.

Wounds suffused with gore received among the shields; while they played in the battle, contending for spoil. The blood rapidly flowed in the storm of Odin. Many men perished through the flowings from the sword.

Then sat the chiefs with their blunted swords; with broken and shattered shields; with their coats of mail pierced thro' with arrows. The host no longer thought of visiting the habitation of the gods.

When lo! Gondul leaned on her lance, and thus bespake them; The assembly of the gods is going to be increased, for they invite Hacon, with a mighty host, to their banquet.

The king heard what the beautiful nymphs of war, sitting on

Brunno Beneldar,
I biöthgom undom,
Luta Lang-barthar;
At Litha-Fiorvi,
Suarathi sargymir
A suertha nesi
Fell floth fleina,
I floro Storthar.

Blenhuz vith rothnar;
Vuthir Ranthar Himni,
Skoglar vethur
Leko vith skys um Banga,
Umtho Oththlar
I Othins vethri,
Hneig margt Manna,
Fyr Mackis Straumi.

Sato tha Doglingar,
Meth Suerth umtoginn,
Meth scartha Sciolkho,
Oc scotnan Brynjar,
Vara sa Herr,
I Hugom,
Er atti til Valhallar vega.

Gaunthul that mælti,
Studdiz Geir scapti,
Vex nu Geingi Gotho,
Er Haconi hafa,
Meth Her micinn,
Heimbauth umbothit.

Visir that heyrthi
Huath Valkyrior,

* Or perhaps more literally, "burnt in the wounds." One name for sword, among the Runic poets is, "The fires of wounds;" Latin, *Fulcrum ignis*.

their horses, spake. The nymphs
seemed full of thought : they
were covered with their helmets :
they had their shields before them.

Makto mæras,
Af Mars Baki;
Hyggilega leto,
Oc hialmathar stotho,
Oc hofkhoz Hkifar for.

Hacon said, Why hast thou, O
goddess, thus disposed of the bat-
tle ? Were we not worthy to have
obtained a more perfect victory ?
—Thou owest to us, retorted Sco-
gul, that thou hast carried the
field : that thy enemies have be-
taken themselves to flight.

Hvi thu sœa (quath Hæcon)
Gunni Sciptir,
Geirscaugol vorom,
Tho verthor gagna fra Gothom,
Ver thu vœllthom (quath Sœa-
gol).
Er thu velle hellz
Ena thinnir fœnthur fluga.

Scogul the wealthy * spake thus:
Now we must ride through the
green worlds of the gods, to tell
Odin that the all-powerful king is
coming to his hall; that he is
coming to visit him.

Rika vit nu sculon,
Quath hin rika Scængol,
Grona Heima Gotha,
Ophni at seiga.
Hær mun Allvalkthir koma,
Oc hanu sœlfann at sit.

The father of the gods said,
Hermode and Brago, my sons, go
to meet the king : for now Hacon,
the admired warrior, approacheth
to our hall.

Hermothor oc Bragi,
Quath Hropta Tyr,
Gangit i gogn Grami,
Thui at Kongur fer æ,
Er Kappi thickir,
Til Hallar hunnig

The king was now arrived from
the battle, he stood all besprinkled
with blood, and said : Odin ap-
peareth very severe and terrible :
he smileth not upon my soul.

Ræsir that mœltdi,
Var fra Rome kominn,
Stóth allur i drora drifinn;
Illuthigurniœc,
Thykir œs Othinn vera,
Siam ver um harð hugi.

* The *Þrjúskinn* are called rich or wealthy, because they finally inherit and pos-
sess all things.

Brage said, Thou shalt have
peace here with all the heroes:
drink ALE therefore with the
gods. Thou destroyer of princes
hast here within eight brethren.

Einheria Grath,
Thu scaltst alre hafa,
Thigg thu at Asum Oc.
Jarla Bagl
Thu att inni her
Atta Brothur, quath Bragi.

The good king answered: We
will retain our arms*: the mail
and helmet are carefully to be re-
tained: it is good to have the
sword in readiness.

Gerthar varar,
Quath hinn gothi kongur,
Viljom ver sialfar hafa,
Hialm oc Brysio.
Seal hystha vel,
Gott er til Geirs at tara.

Then was seen how religiously
the king had performed all sacred
duties; since the great council of
the gods, and all the lesser divini-
ties, received Hacon among them
with acclamations of welcome.

Tha that kynthiz,
Hue sa kongur bafthi,
Vel of thyrmt Veum,
Er Hacon batho,
Heilann kema,
Rath oll oc Regin.

That king is born on a fortu-
nate day, who gains to himself
such favour from the gods. The
age in which he hath lived shall
ever be held in high remembrance.

Gotho dogri
Verthur sa Gramur um borinn,
Er ser getur sican sefa,
Hanns alldar,
Ae mun vera.
At gotho getit.

The wolf Fenris†, freed from
his chains, shall range through the
world among the sons of men, be-
fore so renowned and so good a

Mun obunthinn,
A yta Siot,
Fenris Ulfur fara,
Athur iafn gothur

* Meaning that he would only enjoy warlike amusements, for so they believed their heroes were employed in Elysium. It is probably a poetical insinuation, that he would have his arms buried with him.

† By the wolf Fenris, the northern nations understood a kind of demon or evil principle, at enmity with the gods, who, though at present chained up from doing mischief, was hereafter to break loose and destroy the world. See the Edda.

king shall again tread the desolate path of his kingdom. A aulha tranth,
Kongr Mathur komaj.

Riches perish: relations die: Deyr fe
kingdoms are laid waste. Let Deyia franthur
Hacon dwell with the magnificent Eythiz Land oc Lath,
gods: While many nations are Sixt Hacon,
plunged in grief, Meth Heythin Goth,
Morg er thioth um thiath.

[A different copy of part of the above poem, containing many variations, may be found in Bartholin's *Conce contemplis e Davis mentis*. Lib. 2. Cap. 11. p. 624.]

(V.)

COMPLAINT

OF

HAROLD.

INTRODUCTION.

HAROLD, surnamed the Valiant, lived about the middle of the eleventh century, and was one of the most illustrious adventurers of his time. Piracy was considered among the northern nations as the only road to riches and glory: in pursuit of these, Harold had not only run through all the northern seas, but had even penetrated into the Mediterranean, and made many successful attempts on the coasts of Africa and Sicily. He was at length taken prisoner, and detained for some time at Constantinople. In this ode he complains that all the glory he had acquired by so many exploits had

not been able to move the heart of Elizabeth, daughter of Jarislaus king of Russia.

The following piece is only a fragment ; for the ode originally consisted of sixteen stanzas ; it is also much more modern than any of the former. It was notwithstanding acceptable, as the subject of it turns upon the softer passions, and is not altogether taken up with blood and death and other images of horror, like the rest.

The original of this fragment is printed in Bartholin's excellent treatise, intitled, *Causæ contemptæ a Danis mortis*, 4to. 1689. p. 54. where it is accompanied with a literal Latin version, which we have chiefly followed, except in one or two passages, where the preference seemed due to the French translation of the Chevalier Mallet, published in his *L'Edna*, 4to. 1755. Bartholin tells us he had the original out of an old Icelandic history, intitled, *Knitlinga Saga*.

THE COMPLAINT, &c.

"I thessum ferdum orti Ha-
ralldir gamanvisar, ok ero xvj. sa-
man, ok eitt nidrlag at ollom, tho
ero herfar ritnar."

Knitlinga Saga.

MY ship hath sailed round the isle
of Sicily. Then were we all mag-
nificent and splendid. My brown
vessel, full of warriors, rapidly
skimmed along the waves. Eager
for the fight, I thought my sails
would never slacken. And yet a
Russian maid disdains me.

SNED fyrir Sikeley vika
Sud varum tha prudir
Brunn skreid vel til vanar
Vengis hiortr und drengium
Vatti ek midr at motri
Muni enn thanng renna
Tho latr gerdr i gordum
Gollhrings vid mer skolla.

I fought in my youth with the
inhabitants of Drontheim. They
had troops superior in number.
Dreadful was the conflict. Young
as I was, I left their young king
dead in the fight. And yet a
Russian maid disdains me.

Fundr var thess at thrændir
Their hofdu lid meira
Vard su er ver of giordum
Vist erdrig æerra
Skildumz ungr vid ungan
All valld i styr fallinn
Tho let gerdr i gordum
Gollhrings vid mer skolla.

One day we were but sixteen Senn íosum ver suanna
on ship-board: a tempest rose and Sextan tha er brin vexti
swelled the ocean. The waves Dreif a hladna hufa
filled the loaded vessel: but we Hum i fiorum rumum
diligently cleared it. Thence I Viatti ek minnr at motti
formed the brightest hopes. And Mugi enst thinnig nenna
yet a Russian maid disdains me, Tho lætr gerdr i gordum
Gollhrings vid mer skolla.

I know how to perform eight Ithrottir kann ek atta
exercises. I fight with courage. I Yga fet ek lid at amida
keep a firm seat on horseback. I Færr er ek hvast a hesti
am skilled in swimming. I glide Hefik sund numit stundum
along the ice on skates. I excel in Skrida kann ek a skidum
darting the lance. I am dextrous Skyt ek ok ræk sva at nytir
at the oar. And yet a Russian Tho lætr gerdr i gordum
maid disdains me. Gollhrings vid mer skolla.

What tender maid or widow Enn munat Eckia
can deny, that, in the morning, Ung ne mæz at værim
when, posted near the city in the Thar er giordum suip sverda
south, we joined battle; can deny Sudr i borg um anorgin.
that I bravely wielded my arms; Ruddum's um med oddi.
or that I left behind me lasting Eru merki thar verka
monuments of my valour? And Tho lætr gerdr i gordum
yet a Russian maid disdains me. Gollhrings vid mer skolla.

I was born in the uplands of Fæddr var ek thar alma
Norway, where the inhabitants Upplendingar þessu.
handle so well the bow. Now I Nu læt ek vid æker skolla
make my ships, the dread of pea- Skeidr bunnmontum-leidar.
sants, rush among the rocks of the Vitt hefi ek sist-ytum
sea. Far from the abode of men, Eigard skotid bardi
I have plowed the wide ocean Tho lætr gerdr i gordum
with my vessels. And yet a Rus- Gollhrings vid mer skolla
sian maid disdains me.

POSTSCRIPT.

“ IN the preceding poem, Harold mentions EIGHT exercises, but enumerates only FIVE. If the reader is inquisitive to know what those are which he has omitted, he may collect them from the following Runic verses ; wherein a northern hero is introduced boasting of himself,

Taf em ek aurr at, &c.

“ I am master of nine accomplishments. I play well at chess. I know how to engrave Runic letters. I am apt at my book ; and know how to handle the tools of the smith. I traverse the snow on scates of wood. I excel in shooting with the bow ; and in managing the oar. I sing to the harp ; and compose verses.”

Olj. Wormij. Lit. Run. pag. 129.—Barthol. Cause, &c. pag. 420.

“ We shall conclude this subject, with a celebrated character from the ancient chronicles of Norway,” viz.

“ King Olaf Tryggesson was stronger, more alert and nimble than any man of his time. He would climb the rock Smalsærhern, and fix his shield on the top of it. He would walk without the boat on the

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U u

oars

oars while the men were rowing. He would play with three darts at once; tossing them up in the air, and always keeping two up, while one was down in his hand. He was ambi-dexter, and could use his weapon with both hands, and throw two javelins at once. He excelled all his men in shooting with the bow. And in swimming he had no equal."

See Pontoppidan's History of Norway, pag. 248.

FINIS





